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THE ADMINISTRATIVE SYSTEM UNDER THE CHĀLUKYAS OF KALYĀṆA

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K R BASAVARAJA, M A

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THE ADMINISTRATIVE SYSTEM UNDER THE CHALUKYAS OF KALYANA

A

T H E S I S

S U B M I T T E D T O T H E

K A R N A T A K U N I V E R S I T Y

F O R

T H E D E G R E E

O F

DOCTOR OF PHILOSOPHY IN HISTORY

BY

K.R. BASAVARAJA

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P R E F A C E

Modern works on ancient Hindu polity have generally restricted themselves to an analysis of political and administrative institutions of North India. However, South Indian Polity by Dr. T.V. Mahalingam, gives a comprehensive account of the political set-up in South India from the earliest times to the fall of Vijayanagara. But in a volume of such a nature it would not be possible to give a detailed account of the systems that prevailed in different periods under the dynasties which ruled in the different parts of South India. So far as Karnātaka is concerned, there is no published work which exclusively deals with polity under any of its several ruling dynasties.

It is true that the Chālukya polity does not differ in essentials from the North Indian pattern or from the administrative system which prevailed in the contemporary South Indian kingdoms. Still in its actual working it exhibited many features definitely its own.

The success of the Chālukya administration was due to the tradition inherited from the previous dynasties like the Rāshtrakūtas and the ability of the Chālukya kings who were well-trained for their functions. They

were assisted by capable ministers and officers, many of whom had distinguished themselves by loyal and devoted service. They also had a large number of feudatories who by and large rendered faithful service to their suzerain. This trained monarchy and devoted aristocracy formed the superstructure of an administrative hierarchy which had as its base popular assemblies in villages, agrahāras, towns and the groups of villages and towns known as nādus.

For such a study there are not only numerous inscriptions of this period but also contemporary literary works like Mānasōllāsa. Earlier writers on polity who did not have access to the inscriptions published recently, relegated this work to the background on the ground that it was merely a repetition of the older ideas on ancient polity. But judged from the testimony of the huge mass of epigraphs, this work on polity is found to be of great value. We cannot brush it aside as a mere restatement of earlier works. One of the findings of this study is the resuscitation of -- Mānasōllāsa as an important source for the study of the Chālukya polity.

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A C K N O W L E D G E M E N T

In preparing this thesis I have received guidance from the late Dr. B.A. Saletore, M.A., Ph.D. (London et Giessen), the then Professor of History and Dr. G.S. Dikshit, M.A., Ph.D., presently Head of the Department of History. I wish to record my sincere thanks to both these scholars. I am thankful to Dr. P.B. Desai, M.A., D.Litt., Director of the Kannada Research Institute for permitting me to make use of the photographs incorporated herein. I am indebted to Dr. B.R. Gopal, M.A., Ph.D., and Kum. Swaruparani, B.A., for all their help in preparing this thesis.

DHARWAR.
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Chapter I

INTRODUCTION

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CHAPTER I

Section 1: INTRODUCTION

Nature and Scope

In the following pages an attempt is made to study the administrative system that was in vogue in Karnāṭaka between the 10th and 12th centuries, to be exact from A.D. 973 to A.D. 1198, when the Chālukyas of Kalyāna ruled the country. The present study is restricted to the area ruled by the members of that dynasty. Here, it concerns itself chiefly with the role that the king, the other members of the royal family, the king's officers and his feudatories played in the administration of the realm. It does not deal with the self-governing bodies which functioned particularly in villages, towns and nāḍus. But the participation of king's officials in the local government is taken note of.

This chapter begins with a survey of the sources of information and gives a bird's eye-view of the political history of the Chālukyas of Kalyāna. The second chapter deals with the king, the way in which he was trained, the qualities necessary for this exalted office and his functions. A discussion on the council of ministers that assisted the king is found in the next chapter. The fourth chapter describes the functions of the various departments. Then

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follows an analysis of the provincial government and its relationship with the central government. Local government forms the subject-matter of the last chapter in which its relationship with the provincial government is also discussed.

The administrative system of the Chālukyas of Kalyāna is a subject worth investigating for two reasons: Firstly, the rulers in ancient India set before themselves the ideal of dharma, a concept which implied a moral basis for action. This imposed upon the rulers the duty to work always for the welfare of the people. It in turn necessitated the establishment of an administrative machinery manned by distinguished persons. The Chālukyas of Kalyāna were no exception to this. Works like Mānasōllāsa and the commentaries on Dharmaśāstras like Mitākshara which were written in this period describe in detail this ideal. It is interesting to note how this theory was sought to be put into practice by the Chālukyas of Kalyāna. Secondly, the source -- material is abundant as thousands of inscriptions of this period have come to light and many of them have also been published. An examination of these inscriptions makes one realise at once how wise and far-sighted these Chālukyas were in administering their vast territory. As it has been pointed out earlier these epigraphs also bear ample testimony to the veracity of information that can be not gleaned from the study of the contemporary literary works like Mānasōllāsa.

Section 2:

A Survey of the Sources

(A) Epigraphical

Inscriptions constitute a major source-material for the early history of India in general and of Karnāṭaka in particular. They are a mine of information for the present - - study. The endless variety of details found in these records throw welcome light on several aspects of administration. Their value lies in their being contemporary. They contain matter-of-fact statements about the grants, the donor and the donee and certain incidental references to the administrative system.

If the donor was the king, the inscription would usually contain an account of his genealogy and exploits. If he was an officer or a feudatory, the record specifies his rank and his territorial jurisdiction. It also says clearly the authority on which the gift was made by him. The records speak of their activities and their relationship with the next higher authority in the hierarchy. They not only - - specify the office held by subordinate officials ~~like Karanas etc.~~ but also definitely and almost always indicate their position while stating that they were the dwellers at the lotus feet (tatpāda padmōpajīvi) of the officers who were above their rank and whose subordinates they were.

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(B) Literary

Next to the epigraphs, literary works of the period constitute another important source of evidence. The principal literary works that have been utilised in the present study are the Mānasōllāsa, the Yaśastilaka, the Nītivākyāmrita, the Mitākshara and Vikramānkadēvacharita.

The Mānasōllāsa, also called the Abhilāshitārthachintāmani, is the work of Sōmēśvara III, the Chālukya monarch. It is encyclopaedic in nature. It gives maximum information in the minimum space. The work is designated by the author as Jagadācharyapustaka, a book which teaches the world and the scope of the book is so extensive that it can rightly claim that epithet.

The Mānasōllāsa deals with a variety of topics including polity, administration of justice, medicine, elephants, alchemy, astrology, arms and rhetoric. It sheds valuable light on Chālukya polity. This is discussed under the traditional seven limbs (saptānga) of the state, viz., king, minister, ally, treasury, territory, forts and army. Further, it throws light on the formation of territorial units, the royal court, the royal advisers, the qualifications and functions of ministers and other officers. ~~For a student of administration this work is indispensable.~~ In the present study, the Mānasōllāsa has been used as the basis for explaining many of the features of the Chālukya polity. ~~And as has been mentioned earlier, it has been corroborated by epigraphical evidence.~~

However, neither the Mānasōllāsa nor the epigraphs help us either in understanding the functioning of the various departments of governments (which are said to have been sixty six in number in the Mānasōllāsa) or the actual import of the various taxes which were levied.

Sōmadēvasūri's Yaśastilaka and Nītivākyāmṛita are two other valuable literary sources for the present study. These works are assigned to the 10th century A.D. They are said to have been a decade earlier than the re-establishment of the Chālukya rule. The Nītivākyāmṛita, a treatise on polity, is divided into thirty-two chapters consisting of aphorisms on the various topics dealt with, like the king, ministers and officers

The Yaśastilaka also called Yaśōdharamahārājacharita deals with the pathetic story of prince Yaśōdhara. This work, in prose and verse, runs ~~through~~ into eight āśvāsas. ~~The~~ It Yaśastilaka sheds considerable light on the contemporary life and society, more particularly on the court-life and the problems of statecraft. The author draws a series of of vivid pictures of the various activities of the court. Along with the portrayal of court-life Sōmadēva sets down precepts and principles for the guidance of a monarch and illustrates whenever necessary by means of concrete examples and quasi-historical traditions.

Vikramānkadēvacharita is a Sanskrit kāvya of Bilhaṇa, the court poet of king Vikramāditya VI. This is a biography wherein he gives a picturesque account of the achievements of his royal patron. Though, as is natural with such works, there is a great deal of undue emphasis

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on the noble aspects of the character and life of his hero, it incidentally illustrates some features of the polity like training of the princes and their treatment at the hands of the ruling monarch.

The Mitakshara is a commentary on Yajnavalkya Smriti by Vijnanesvara who adorned the court of Vikramaditya VI. Among other things, it helps us to know the details of the administration of justice.

Vaddaradhane is a Kannada literary work assigned to the 10th century A.D. It is an anthology of Jaina stories. This work gives some useful information about some of the political practices of this period like hereditary ministry and the necessity for ministers to be well-educated. - - Somesvarasataka, a Kannada work, is assigned by some to the Chalukya period. It is a work containing maxims for good conduct of the various classes of the people. Incidentally it tells us about the ideals and practices of kings, - - ministers and officials - high as well as low.

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Section III

The Chālukyas of Kalyāna

The sovereignty of the Chālukyas was re-established by Taila II after overthrowing the Rāshtrakūta ruler, Kakka II in A.D. 973. Taila II claims to be a descendant of the Chālukya dynasty of Bādāmi. Kīrtivarman II of that dynasty who had been superseded by the Rāshtrakūta Dantidurga in the middle of the eighth century A.D., is said to have had an uncle whose name was Bhīma. Bhīma was succeeded by Kīrtivarman III, Taila I, Vikramāditya III, Bhīma II, Ayyaṇa I and Vikramāditya IV in that order. Ayyana's marriage with the daughter of the Rāshtrakūta ruler, Krishna II undoubtedly brought the feudatory Chālukyas into limelight and paved the way for their further advancement. It was really a turning point in the course of the history of ~~their~~ this dynasty. The issue of this marriage was Vikramāditya IV who had greater things in store for him. He married Bonthādēvi, the daughter of the Chēdi ruler, Lakshmana of Tripuri who was an intimate ally of Krishna III. This marriage of Vikramāditya Iv with the Chēdi princess was another milestone in the recovery of power of the Chālukyas. The aggressive wars of Krishna III largely multiplied his enemies and this weakened the hegemony of the Rāshtrakūtas. Taila II, the son of Vikramāditya IV and Bonthādēvi was administering Tardavādi

1000 division as a feudatory of Krishna III in A.D. 957 and again in A.D. 965. The matrimonial alliances which Taila II's father and grandfather had entered into and the political events that followed Krishna III's reign seem to have enhanced the status and increased the power of Taila II. The growing weakness of the Rāshtrakūta power not only roused the ambition of Taila II who was perhaps waiting for such an opportunity, but also invited the attention of the neighbouring princes who were ever ready to pounce upon the declining kingdom and make their own fortunes. Meanwhile Taila II defeated the Rāshtrakūtas in the person of King Kakkala and retrieved the Chālukya fortune. This is made clear by the following statement in an inscription. "As the original boar raised up the earth which had been submerged in the ocean, Taila II raised up the Chālukya family which had been submerged by the frauds of the Rāshtrakūtas." Taila II came to the throne in A.D. 973. Thus, we notice, that the events were so compelling as to culminate in the natural change of the dynasty from the Rāshtrakūtas to the later Chālukyas. The strong man on the scene could not but take hold of the situation and effectively check the forces of disintegration. Soon after his accession, Taila II devoted his energies to the consolidation of his power. The feudatories of the Rāshtrakūtas now began to transfer their allegiance to the Chālukyas. Thus we find Śāntivarma of the Brahmakshatriya Mātūr Vamśa, the Nolamba-Pallava, Kamapa of Banavāsi, the Rattas of Saundatti, the Sindas of Bāgadage, accepting the suzerainty of the

Chālukyas. A few others like the Gangas, Śilāhāras of North Konkan and Yādava Bhillama II had to be forced to accept the supremacy of the Chālukyas. Taila II thus became the master of the entire Rāshtrakūta kingdom with the singular exception of the Gujarat province.

Taila II found himself the inheritor of the hatreds and friendships of the Rāshtrakūtas in the sphere of foreign policy. He suppressed the Paramāras of Malwa. He is described as eager for war with the Chōla and a terror to him. Just as the early Chālukyas were ~~largely~~ mostly engaged in the South in wars against the Pallavas, the later Chālukyas had to engage themselves in that quarter, in struggle with the Chōlas instead. Sometime before A.D. 980, he came into conflict with Uttama Chōla and won a victory over him.

Taila II had two sons by Jakkavve; the elder was Satyāśraya and the younger was Daśavarman who was also known as Yaśōvarman. He ruled for twenty-four years and was succeeded by Satyāśraya in A.D. 997.

The reign of Satyāśraya Irivabedanga (a wonder among those who pierce in attack, etc.) is marked by the consolidation of the kingdom. The Chōlas in the South were growing fast and by the time of Satyāśraya's accession they had already penetrated deep into Gangavādi and Nolambavādi, the southern frontiers of the Chālukya kingdom. They were making all the preparations to make their sway felt in the Andhra country by restoring the sons of Dānārnava to the throne of Vengi. This expansion of their power cholas which threatened to check

the power of the Karnāṭaka kingdom on its southern and eastern frontiers, was by no means palatable to Satyāśraya who determined to strike a blow against the Chōlas. He invaded Vengi where Śaktivarman who had been just installed had yet to make himself strong. But the Rājarāja Chōla counteracted the Chālukya invasion by despatching a mighty army under his son Rājēndra, who ravaged the home territory of the Chālukyas, pillaged their country, slaughtered women, children and Brāhmanas, and forcibly carried away the girls and gave them in marriage to the people of different castes. Evidently there had been a great fall since the Pallava days in the observance of the laws of warfare set down by Manu. Satyāśraya made a determined bid to drive back the Chōlas and defeated Rājarāja Rājēndra who made a retreat in all haste. Satyāśraya pursued him and captured a large train of his baggage. Kundamarasa, a feudatory of the Chālukyas rendered meritorious services to Satyāśraya since he is described as a Māri to the Tivulas (death to the Chōlas) and Sattiga's hatta (maintainer of the obstinacy of Satyāśraya). Satyāśraya gave his daughter Mahādēvi in marriage to the Nolamba-Pallava chieftain, Iriva Nolambadhiraja, and this marriage must have evoked greater loyalty of this Nolamba Pallava to the Chālukya throne. Satyāśraya's younger brother Daśavarman had three sons, viz. Vikramāditya V, Ayyaṇa II and Jayasimha II and a daughter, Akkādēvi. Satyāśraya was succeeded in A.D. 1008 by his nephew Vikramāditya V who had a short reign of six or seven years. During his rule princess Akkā-

dēvī figures in A.D. 1010 as the governor of Kisukād 70 and she is extolled as being "an incarnation of Lakshmī (the goddess of Fortune), a distributor of innumerable gifts, endowed with wisdom, a shining example of truthfulness and noble conduct."

Vikramāditya V was succeeded about A.D. 1015 by his younger brother Ayyana who perhaps ruled for a very short period. He was succeeded by his younger brother Jayasimha II in the same year.

The rule of Jayasimha II is marked by many sanguine events. Internecine quarrels of the feudatories and attacks by the neighbouring princes did not deter Jayasimha from asserting his overlordship over the entire kingdom. Shortly before A.D. 1019 the Kalachuri Gāngeyadēva, the Paramāra Bhōja and Rājēndra Chōla -- formed a confederacy and made a simultaneous attacks on the Chālukya territory. Served loyally by his general Chāvanarasa, Jayasimha II pushed Rajendra Chōḷa up to Gaṅgavādi. Sometime before A.D. 1024 Jayasimha, aided by the same general Chāvaṇarasa reconquered Konkan apparently after defeating the Paramāra Bhōja. Jaitugi II and Bhillama III of the Yādava dynasty who bore arms against the Chālukyas were crushed. Jayasimha II gave his -- daughter in marriage to Bhillama III. During this period Akkādēvī was administering Baṇavāsi 12,000 together with her husband Mayūrvarma, the Kadamba chieftain who held sway over Pānuṃgal 1000.

Jayasiṃha's son, Sōmēśvara I, next came to the throne. He had the

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titles Trailōkyamalla and Āhavamalla. He was known by the latter title because he was "the celebrated master of victory won in war" (āhava). Sōmēśvara made the city of Kalyāna the capital of his empire, adorned it with many new buildings and added to the amenities of life there.

The Chālukya ruler had to contend against the Chōla monarchs who aimed at taking possession of the Tungabhadra doab and Venginādu. No sooner did Sōmēśvara I ascend the throne than the Chōla ruler launched an attack upon Vengi. But his attack was repulsed by the Chālukyas. Later, Rājādhirāja, the Chōḷa ruler, marched against the Chālukyas and gained some major victories before he attacked Kalyāna, the capital of the Chālukyas.

Intoxicated by the initial victories Rājādhirāja I, the Chola king, once again proceeded against Karnātaka accompanied by his younger brother, Rājēndra II. Sōmēśvara I, a seasoned soldier and a resourceful general, met the Chōla army at Koppam, identified with Koppal in the Raichur district. A bloody battle was fought and in the thick of the fight the Chōla king Rājādhirāja I was attacked and killed. Immediately, Rājēndra II took the command of the Chōla army and continued the fight. Though the Chōla epigraphs credit Rājēndra II with a final victory against the Chālukyas, we know from contemporary Chālukyan records that the Chōlas had to retrace their steps and were pursued by Sōmēśvara I who drove them out beyond the Tungabhadrā. In about A.D. 1063, Rājēndra II succeeded to the

Chōla throne. He also made incursions into the Chālukyan territory. Sōmēśvara I carried his arms against Bhōja, the Paramāra ruler and Karṇa, the Kalachuri king, and defeated them. The Chālukya monarch subdued the recalcitrant vassals like the Śilāhāras and Sēuṇas in the West.

Judging from the inscriptions of his reign, Sōmēśvara I seems to have been both an energetic and a warlike prince. His struggle against the Chōḷas appears to have been both steady and manly and bore fruit. He was well served both by princes like Vijayāditya; generals like Nāgavarmayya, Madhusūdana; and feudatories like Kākatīyas. He had a notable minister in Lakshmana in whom the king had unqualified trust and confidence. Sōmēśvara I had by his queen Bāchaladēvī three sons viz. Sōmēśvara II, Vikramāditya VI and Jayasimha III who occupied administrative posts under him. As Yuvarāja, Sōmēśvara II was administering Belvola and Puligere 300; Vikramāditya VI governed Gangavādi and Banavāsi and Jayasimha III was in charge of Nolambavādi, Uchchangi, Mandali and other provinces. In recognition of Kākatīya Prōla's military service Sōmēśvara I granted him the Anamkonda vishaya.

In A.D. 1068, Sōmēśvara I was seized with a severe fever and realising that his days were numbered he deliberately drowned himself in the Tungabhadrā. Thus ended the rule of a great king who carried on a series of wars by which he strengthened his kingdom and even extended it.

Sōmēśvara I was succeeded by his eldest son Sōmēśvara II on 11th of April, 1068. Within a few months, after his accession to the throne Sōmēśvara II was required to bear arms against Vīrarājēndra, the Chōla king, who had laid seize to Gutti. He inflicted a defeat upon Vīrarājēndra and drove him back.

The southern frontier was strengthened and different sectors of it were entrusted to distinguished generals; among them were the two brothers of the emperor himself; Vikramāditya VI was put in charge of Gangavādi, Jayasimha III was placed over Nolamba-Sindavādi and the most trustworthy Dandanayaka Lakshmana held Banavāsi 12,000. While making these arrangements the emperor is said to have clearly defined the order of seniority among them saying that Vikramāditya VI was next to himself, Jayasimha III next to Vikrama and that Lakshmana came immediately after Jayasimha, all others in the state being lower in rank to Lakshmana.

Sōmēśvara II was involved in a war with his brother Vikramāditya VI. Vikramāditya VI strengthened his position by marrying the daughter of Vīrarājēndra who led an expedition against Sōmēśvara II to secure the throne for his son-in-law. Sōmēśvara II routed Vīrarājēndra and established peace and order in his kingdom. After this event, Vikramāditya VI submitted to his brother and lived with him peacefully till A.D. 1074. Sōmēśvara II after his success against the Chōlas entered into a confederacy with the Chalukya Karna, the ruler of Gujarat, defeated Jayasimha, the Paramāra ruler,

and occupied Malwa. Sōmēśvara II could not retain possession of Malwa for a long period as the Paramāra ruler, Udayāditya, drove him and his ally out of Malwa. Vikramānkadēvacharita and a number of records of Vikramāditya VI state that Sōmēśvara II became vicious and neglectful of his royal duties and therefore it is said that Vikramāditya VI with the help of his feudatories defeated Sōmēśvara II, took him prisoner and wielded the sovereignty of the Deccan. It is rather difficult to say whether this is the complete truth.

Vikramāditya VI wrested the kingdom from his brother, Sōmēśvara II and succeeded to the throne in A.D. 1076. He set aside the Śaka era and from his accession established the Chālukya-Vikrama era.

After a long period of tranquility following his accession, Vikramāditya VI marched against the Chōlas and took Kāñchi sometime before A.D. 1085-86. Later, in about A.D. 1091, the Chālukya monarch along with his general Gōvindarasa burnt Veṅgi, vanquished Velanānti Gonka I and wrested Āndhra from Vīra Chōda, the son of Kulōttunga Chōla I. In the latter part of A.D. 1099, Kulōttuṅga reconquered Vengi from the Chālukyas and retained his control over it till A.D. 1117. In the evening of Kulōttuṅga's reign, when his son Vikrama Chōla, the viceroy of Āndhra country, left for the Chōla capital to secure his succession, Vikramāditya VI annexed it again to his kingdom and placed his most trusted general Anantapāla over Vengi. Inscriptions show that Vikramāditya VI held sway over this province from A.D. 1118 to A.D. 1124.

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Vikramāditya VI came into conflict with the Hoysalas. The Hoysala princes Ballāḷa I, Vishṇuvardhana and Udayāditya, sons of Ereyaṅga, unfurled the flag of rebellion against the Chālukyas. About this time, the Paramāra Jagaddēva abdicated the throne of Malwa in favour of his brother Naravaraman and became an ally of Vikramāditya VI. The Chālukya emperor sent Jagaddēva to put down the revolt of the Hoysalas. But the Hoysala princes gave stiff resistance to the Chālukya army and won some initial victories. Eventually Jagaddēva succeeded in forcing his way and bringing the Hoysalas under control. However, the Hoysalas were finally prevailed upon by Āchugi II, a Sinda feudatory of the Chālukyas. Further, the Sinda chieftain Āchugi II, at the order of Vikramāditya VI took Gōve, burnt it down and repulsed Bhōja, the Śilāhāra ruler of Karahāda. About A.D. 1100, Vikramāditya VI put down the revolt of the Yādavas of Sēunadēśa. Sometime before A.D. 1124, Vikramāditya VI's feudatory, Pāndyadēva of Nolamba-vādi, chased the king of Ratnāpura, who was apparently -- Jajalladēva I. Vikramāditya VI was served by distinguished generals and ministers. They proved loyal to him because he gave them opportunities, as much in war as in peace. It was this tactful approach to men that clearly explains his personal rule over a territory from near the Gōdāvarī in the North to the Kāvērī in the South and the sea on the West

to the borders of the Eastern Chālukya territory on the East. He may be set down as the antithesis of the usual old world ruler who revelled in war and forgot peace. A great soldier and a resourceful general, Vikramāditya VI thoroughly grasped the fundamental fact that all war was intended for securing lasting peace and once it was attained there was no need for further war. The progress of the arts - particularly temple architecture - and learning, during his rule, amply testify to the peace that prevailed and the royal encouragement that was liberally given. Bilhana, the author of Vikramānkadēvacharita and Vijñānēśvara, the author of Mitākshara graced his court.

Vikramāditya VI's wives were many and seem to have been drawn from the families of dependant chiefs or high officials. His queens like Sāvaladēvī, Lakshmīdēvī, - - Jakkaladēvī, Malayamatīdēvī, Chandaladēvī, Maladēvī, - - Engaladēvī, Padmaladēvī, Pīriya Kētaladēvī were distinguished in learning and fine arts and took delight in administration.

The last known date of Vikramāditya VI is A.D. 1126. He was succeeded by his son Sōmēśvara III in that year. Sōmēśvara III ruled from A.D. 1126 to A.D. 1138-39. Hoysala Vishnuvardhana led an expedition against the Chālukyas, captured

Banavāsi and laid seize to Pānumgal. The Hoysalas were ultimately driven back by the Chālukyas. Sōmēśvara III the son and successor Vikramaditya VI had to surrender the Āndhra country to Kulōttunga Chōla before A.D. 1134. He was apparently a man of literary taste. He is said to be the author of a Sanskrit work named Abhilashitārthachintāmani or Mānasōllasa which deals with a variety of topics including polity, administration of justice, medicine, elephants, alchemy, astrology, arms and rhetoric. The title Sarvajña or all-knower attributed to Sōmēśvara III and the statement that he had been "lauded by all learned men" is therefore not without foundation.

Sōmēśvara III had two sons, Jagadēkamalla II and Taila III who succeeded him on the throne one after the other. This marked the beginning of the decline of the Chālukya kingdom. Neither of them could hold their kingdom intact. In the South, the Kadambas of Goa ignored the Chālukya suzerainty. Hoysala Vishnuvardhana once again strengthened his power. Most powerful of all the feudatories was Kalachuri Bijjaḷa, who plotted against the Chālukya ruler Taila III. Bijjaḷa started his career as a subordinate of Sōmēśvara III and continued to remain in that position under Jagadēkamalla II. But already the idea of asserting independence had crept in his mind and by the time Taila III came to power in A.D. 1150 Bijjala had decided to declare independence by overthrowing the Chālukya suzerainty. Inscriptions reveal the steps he took to usurp the power, once by dropping the title Mahāmandalēśvara, then by giving up the practice

of mentioning his overlord and finally by assuming imperial titles like Tribhuvanamalla, Bhujabalachakravarti and others. By these methods he gathered strength. The death of Taila III at the hands of Kākatīya Rudra gave Bijjala the opportunity to bring the entire Chālukya kingdom under his control in about A.D. 1162.

The last Chālukya prince, Sōmēśvara IV, sought refuge in Banavāsi and was biding his time to regain his ancestral kingdom. The Kalachuri interregnum did not last for more than twenty years. The successors of Bijjala were incapable of exercising effective control over such a large kingdom which was fast disintegrating owing to the machinations of the Hoysalas in the South and the Yadavas in the North of the kingdom. This situation, no doubt, gave a change to Someśvara IV to seize the throne with the help of his general Brahmadēva. However, Brahmadēva could not support him as he himself was defeated by the Hoysala ruler, Ballāla II. Ballāla's victory against Brahmadēva was a decisive blow against the last vestiges of the Chālukyan empire under Sōmēśvara IV. Thus came to an end the glorious rule of the Chālukyas in Karnāṭaka.

The revived Chālukya dynasty which thus disappears from history after a rule of nearly two centuries and a quarter has left its permanent impress on the country. Not only did they continue the traditions as built up by the Rāshtrakūṭas, whom they overthrew, but they enriched the same by their far-sightedness, tenacity, tact and liberality. The political

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institutions that they inherited were continued with necessary modifications depending upon the changed conditions. Literature and art flourished during this period. The Chālukyas contributed largely to the maintenance of religious harmony in the empire by following a tolerant policy and encouraging impartially all religions and sects in the empire. In what follows, an attempt will be made to delineate the administrative system of this dynasty.[1]

1 The material for the political history of the Chālukyas of Kalyāna is drawn from the standard works of Rice, Fleet, Hayavadana Rao and Shri K A Nilakanta Sastri.

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Chapter II

THE KING

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CHAPTER II

The King

Section I: The Monarchy:

The form of government that prevailed in the Chālukya empire as in all Indian empires, was monarchy of the type prescribed in ancient works on Indian polity. The monarch not only reigned but actively ruled the empire. The king was the supreme head of the state. He was the pivot round which the entire structure of the government revolved.

Hereditary kingship

The Chālukya kingship was hereditary. They maintained the rule of primogeniture. There is enough of literary and epigraphical evidence in this regard. In Bilhaṇa's Vikramāṅkadēvacharita[1] we are told that prince Vikramāditya refused the office of Yuvarāja as it belonged by right to his elder brother, Sōmēśvara. The Gadag inscription[2] dated A.D. 1099 of Vikramāditya VI states that Bhuvanaikamalla Sōmēśvara II inherited the kingdom bestowed on him by his father Sōmēśvara I, in accordance with the proper rule of succession (krama).

Training of princes:

Training of princes was a matter of much importance and the ancient writers on polity like Kautilya[3] have

emphasised greatly the need for the proper education that should be given to the prince. Kauṭilya says that " .... like a piece of wood eaten by worms, the royal family, with its princes undisciplined would break the moment it is attacked. Therefore when the chief queen is in her ṛtu (period), priests should offer a caru - oblations - to Indra and Brihaspati. When she is pregnant, a children's specialist should arrange for the nourishment of the foetus and for delivery. When she has given birth, the chaplain should perform the sacraments for the son. When he is ready, experts should train him."

A similar note is struck by Sōmēśvara, the author of Mānasōllāsa.[4] He says that the prince must be introduced to learning on Wednesday or Thursday or Friday. He must be given instruction in the Vedas and the use of different types of weapons. He must be taught riding elephants, horses and chariots. He emphasises the interest that the king should evince in the training of the prince by stating that with the help of experts the king must examine the prince (parīkshēt taj̃ñaihsaha mahīpati) in subjects such as Śruti (Vedas), -- Tarka (logic), dharma (ancient lore), kāvya, (poetry), -- Vyākaṛna (grammar), Dhanurveda (archery), Svara Śāstra (music) and other arts. The prince must be tested in his ability to wield the bow with considerable agility and accuracy. Physical fitness like strength of arms, valorous looks and stability of mind should also be observed by the king with the help of experts. Further, it is said that the king should

hope that princes must turn out superior to him. The author takes care to mention that the teachers who have been responsible for all this training of the prince must be honoured by the king with presents such as villages, clothes, gold and ~~ornaments~~ land.

In Vikramānkadēvacharita[5] it is said that king Sōmēśvara I was learned in the Vedas, Āgamas and Itihāsa and practised -- reverence to his teachers. While describing prince Vikramāditya's education, in the third canto, the poet Bilhana tells us that as an infant Vikramāditya sported with whelps of lions shut up in iron cages and later mastered all the scripts (sarvasu lipishu), and developed into a poet and an orator. The princes were given sound education and they were appointed governors over provinces. Certainly this position of responsibility gave the princes the required experience in statecraft and administration. There are innumerable examples, given later, in the history of the Chalukyas where princes were appointed as governors.[6]

Treatment of Princes:

If the training mentioned earlier was not effective and the princes were ill-disciplined, they became a problem to the kings. From the earliest times the subject of treatment of such princes has been dealt with in text books on Indian polity. Kautilya[7] says that a rebellious prince should be done away with. We notice almost a similar treatment meted

out to prince Jayasimha when he rebelled against his brother Vikramāditya VI, the ruling monarch. Prince Jayasimha began his career as governor of Tardavādi 1,000 about A.D. 1064. During the rule of Sōmēśvara II he was made the viceroy of Nolambavādi-Sindavādi. In the conflict between Sōmēśvara II and Vikramāditya VI he took the side of the latter. Later he was made the Yuvarāja. Very soon, more and more territories were added on to his charge. Jayasimha held this position of the Yuvarāja until A.D. 1083. Afterwards nothing is heard of him in the lithic records. Bilhana[8] has given a vivid account of what happened to him.

A confidential agent (āptapurusha) of Vikramāditya VI gave him the news of Jayasimha's defection. The king was told that Prince Jayasimha was busy with the accumulation of riches by oppressing his subjects, in raising an army, and in entering into close alliance with wild and turbulent forest tribes. Besides, he was trying to gain the friendship of the Dravida king and attempting to sow seeds of

dissension among the forces of the king. It was said that the prince was planning to bear arms against the ruler. The king was terribly disturbed at this news of rebellion which probably meant a war against his younger brother as well. Then Vikramāditya VI sent out spies to get the facts. The spies confirmed the prince's defection. Vikramāditya VI sent affectionate messages to Jayasimha indicating that he was already a monarch in all but name and he had nothing to gain by rebellion. But the conciliatory efforts of the ruler failed. Prince Jayasimha marched against Vikramaditya VI. The ruler was forced to take the field against the rebel and dispersed his army. Jayasimha had to flee into a neighbouring forest. When he was brought before Vikramāditya VI, the king spoke to him kindly and soothed his fears. What happened to Jayasimha afterwards is not known. We hear nothing more of him. Vikramāditya VI raised prince Mallikārjuna to the position of the heir-apparent sometime in the seventh year of the Chālukya-Vikrama era, A.D. 1083. Thus we see that princes if they misbehaved were severely punished by the monarch.

The Yuvarāja:

The Chālukyas of Kalyāṇa usually followed the advice of writers of Smritis in selecting an heir-apparent (Yuvarāja) in the life-time of the ruling monarch. Normally the choice fell upon the eldest son. Bilhaṇa gives us some interesting details of prince Vikramāditya's magnanimous refusal of the office of Yuvarāja in preference to his elder brother Sōmēśvara to whom that dignity belonged by right.

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As we have seen,

Sōmēśvara I had three sons - Sōmēśvara II, Vikramāditya VI and Jayasimha III. When they came of age and became well-versed in all sciences, especially, in military and state-craft, Āhavamalla thought of making one of his sons the Yuvarāja and thereby designating him as his successor. Bilhana[9] tells us that Sōmēśvara I turned his attention naturally to Vikramāditya who was more talented and therefore better qualified than Sōmēśvara II. Thus, Āhavamalla's inclination and preference were in favour of Vikramāditya but custom and justice were on the side of Sōmēśvara. Bilhana further states that no sooner did Vikramāditya come to know of his father's perplexed state of mind than he - - respectfully but firmly declined the offer by saying that the dignity of the heir-apparent belonged by right to the elder; and the appointment of the younger would not only be a deviation from time-honoured custom but also a blot on himself and the noble father and a stain on the fair name of the Chālukya family. Prince Vikramāditya thus magnanimously refused and assured his father of his loyal service to the throne. Finding Vikramāditya not moved by all his exhortations Āhavamalla raised Sōmēśvara II to the office of the heir-apparent.

Buhler[10] doubts the veracity of this statement made by Bilhana by saying that "this part of the narrative .... looks as if it had been touched up in order to whitewash Vikrama's character and to blacken that of his brother."

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Venkatarama Aiyar[11] rightly argues that the truth of the statement of Bilhana was amply corroborated by the later careers of Sōmēśvara II and Vikramāditya VI. He says, "Even the slight touching that one might come across was due more to the poetic temperament of Bilhana rather than to any wanton perversion of historic truth." It was perhaps natural for Āhavamalla to have thought of entrusting the charge of his empire which he had built so labouriously to his more talented son in preference to his elder son who was less deserving though custom favoured the latter. Such an offer was declined by the prince most respectfully. Then Sōmēśvara II was made the Yuvarāja. Thus one can notice the great regard the Chālukyas had for custom and traditions.

The Rāshtrakūtas[12] began the practice of investing the heir apparent with a necklace (kanthika) and this practice was continued by the Chālukyas. The prince was appointed heir apparent with due ceremony. It was usual in the Chālukya administrative system to place the heir apparent in charge of the administration of the divisions of Belvola 300 and Purigere 300 styled as Yuvarājapāda because they were near the boundary to the Southern areas beyond the Tungabhadrā and constituted a strategic area fit to be generally controlled by the Yuvarāja who enjoyed the greatest confidence of the king.

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As already noticed, Vikramāditya VI appointed prince Jayasimha the heir apparent during the third year of his rule and put him in charge of Belvola 300 and Purigere 300.[13] As Bilhana says, Jayasimha's rebellious intentions must have led to his final exit from politics. Then king Vikramāditya VI raised prince Mallikārjuna to the position of the heir apparent sometime about A.D. 1082-83 and appointed him as governor of Tardavādi. A stone inscription[14] from Aland eulogises the qualities of prince Mallikārjuna and explains that these were the qualities that made king Vikramāditya VI realise that prince Mallikārjuna alone was worthy of the great office of the heir apparent.

Coronation:

The accession of the heir apparent to the throne was an occasion of great importance. The coronation ceremony was performed by the Chālukyas of Kalyāna with all due ceremony and splendour. It was an occasion of many festivities and gifts (dānas). In a stone inscription[15] dated A.D. 1070 found at Pattadakal, the town Kisuvolal is described as the most important of the towns in the whole country on account of its being the place of festivities of coronation of the kings of the Chālukya dynasty and hence called Pattadakal (the seat of coronation). At this auspicious ceremony the Chālukyas lavished gifts. In a record[16] dated A.D. 1161 it is recalled that a person named Īśvara Ghalisāsa who was

a preceptor (jagadguru) during the rule of Taila II was endowed by the king at the time of his coronation with the town of Manigavalli. The Belagāmve inscription dated A.D. 1068 refers to the accession of Sōmēśvara II and tells us that he ascended the throne with troops of elephants and horses, jewels, umbrella and throne, and all the honours of the kingdom.

Qualities of the king:

In Mānasōllāsa[17] we get an analysis of the good qualities which the king was to possess. The author speaks of certain negative virtues like abstention from theft, injury to others, association with outcastes, unlawful sex relations, jealousy, anger and self-praise and the positive virtues like charity, sweet speech, observance of rituals, maintenance of the poor, the friendless and the sick as well as relatives and servants and also the protection of those who seek refuge. The author attributes to the ruler a list of nearly forty ~~qualifications~~ qualities but singles out five of them as essential viz., truthfulness, heroism, forbearance, charity and appreciation of merit.

Further, it is emphasised that the king should possess certain internal (antaranga) and external (bahiranga) qualities.[18] The former consisted of the following attributes. A king should have great energy, should be generous, mindful of the previous events, possessed of a highly disciplined mind, endowed with an even temper (in good or bad luck), born of noble family, truthful, pure (in body and mind), prompt in action, of strong memory, not mean minded, not harsh (in words or acts), observant of the rules of dharma

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(as to the varna and āśramas), free from vices, talented, brave, clever in concealing secrets, guarding the weak points of his state, well-taught as regards logic, the science of government, the science of wealth, and the three Vedas. He should be forbearing towards Brāhmanas, straight forward towards his friends, wrathful towards his enemies and should be (kind) like a father towards his servants and subjects.

External qualities (bahiranga) refer to the capability and shrewdness of the king in selecting ministers, purōhita, and other priests, in making gifts to worthy Brāhmanas, in protecting his subjects and the like.

The epigraphs of the Chālukyas of Kalyāna also indicate the attributes that the monarchs possessed. In an epigraph,[19] Tailapadēva is described as of Kshatriya origin, handsome, pleasing, jewel in the ocean of the Chālukya dynasty, promoter of the Chālukya dynasty, doer of good things always, full of riches, skilled in war and brightened by the light of the crowns of the prostrated kings. Though some of these attributes are conventional exaggerations, certainly ~~they~~ some are based on facts.

Section 2: The Functions of The King

The phrase, "duṣṭa nigraha śiṣṭa pratipālana", (to restrain the evil and to protect the good), which occurs constantly in the epigraphs as well as in the literature[20] of this period, clearly sums up the functions of the king. It was the primary duty of the king to repress evil doers. To this end he took suitable measures and protected his subjects against oppression from officials and other wrong doers who troubled the people. This also made it necessary to stamp out all acts of sedition and rebellion in the kingdom. More than this the king was required to protect his subjects from external ~~oppression~~ aggression thereby establishing peace on the frontiers. The Chālukyas were generally strong and they followed the policy of offence as the best defence. It is thus that we see the king, either heading expeditions himself or ~~commissioning~~ entrusting these military tasks to his officers or feudatories. By these measures he ensured safety to his subjects both from internal disturbances and external attacks.

But this was not all. Of greater importance and equally exacting was the protection of the good (śiṣṭa pratipālana) and this was secured among other things by the administration of justice and by promotion of harmony among people who professed different vocations and religions.

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Epigraphy bears ample testimony to the latter aspect of king's duty. It was not enough if the king merely built temples of for all religions and sects. Much more important was the realisation of these monarchs that they should encourage learning which led the people from ignorance to understanding. Hence these monarchs liberally encouraged scholars and educational institutions. This promotion of learning touched only a small section of the population. The good of the maximum number of people was secured by the provision of amenities of life by the construction of public works. Presently, we shall consider some of the functions in detail, in the order mentioned above.

Restraining the evil (Dushta nigraha):

Protection of the subjects was the primary duty of the monarch. The Manasollasa[21] declares that the ruler should look after his subjects like his brothers; protect them against ~~the~~ oppression from thieves, ministers, officials, accountants, bad men and enemies. The Chalukyas took severe measures against wicked men. An epigraph[22] dated A.D. 1008 found at Gadag refers to a fight following a demand by the officers of king Irivabedanga Satyasraya for the surrender of Sobhanayya who was reported to have been a traitor. A second and a better example is to be found in a stone inscription[23] dated A.D. 1104 where it is said that when the Mahajanas of the agrahara Gandaradityana-holalu complained to the emperor Tribhuvanamalla

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Vikramāditya VI that the feudatory (mannēya) Boppaya had captured Holalu and was plundering all properties and killing even the Brāhmanas, the emperor sent for him and chastised Boppaya in the presence of all the ministers (pradhānis) and took from him an undertaking that he and his descendants would not have a claim to the office of the mannēya of Holalu. Boppaya did so in the presence of ~~thirty-two~~ representatives of the neighbouring villages like Bennevūra 12, Nirgunda, the two Hadangalis, Mangola, Bidirahalli, Hahamūru, Honnavatti, Kuruvatti and Bālguli. In accordance with this decision the record was set up by Boppaya, the feudatory.

This was a period of mutual conflict among the existing powers each seeking constantly to extend its empire at the expense of its neighbours. Under such circumstances we notice the Chālukyas following the principle that offence was the best defence. Hence we find them or their ministers, governors and feudatories fighting in far off lands and gaining victories. Here are a few illustrations from inscriptions. An epigraph[24] dated A.D. 992 found at Kōgali describes the Chālukya monarch Taila II as the one who had captured 150 war elephants of the Chōlas while camping at Rodda. Another record[25] of A.D. 1122 found at Tripurāntakam gives the information that Tribhuvanamalladēva Vikramāditya VI after his conquest of the territories of the Pāndyas, the Yādavas, the Sēunas, and Konkana, Malwa, Pallikōte, Nallūru, Pāñchāla, Vidarbha and Kalinga, began to rule from Jayantīpura.

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The Chālukyas associated some of their feudatories with their military exploits. These feudatories rendered not only military services to their suzerain but also attempted at bringing about conciliation between their king and his enemies. A copper plate[26] dated A.D. 1134 from Asōge tells us that Jayakēśin I, the Kadamba chieftain of Goa, received the title "Rāyapitāmaha" for reconciling at Kāñchī the Chālukya and Chōla kings who were hostile to each other.

Protecting the good (Śishta pratipālana):

The Administration of Justice

Literary works and inscriptions throw much light on the administration of justice. The Mānasōllāsa[27] declares that the administration of justice was the personal concern of the king. The Mitākshara[28] says that protecting the subjects is the highest duty of a king and that duty cannot be discharged without eradicating crime and punishing the wicked. But it is said that the king should not, through influence or through greed of money, take upon himself the disputes of men, when they do not want themselves to contend.[29]

Justice was to be primarily dispensed by the king. He is to be free from hot temper and greed. He should decide cases according to the law laid down in dharmaśāstras. They insist that the king cannot dispense justice by himself alone but must do so with the help and guidance of the judge, the ministers, the learned Brāhmanas, the purōhitas and the jurors (sabhyas).[30] Justice was to be dispensed

openly in the court and not secretly. Śukra[31] states that neither the king nor the judge nor the jurors (sabhyas) were to hear a case in secret a nd that there were five reasons that led to the charge of partiality in judges, viz., hot temper, greed, threats, enmity and hearing disputes in private.

Promotion of Religion:

In this section we will consider two kinds of religious activities: (1) promotion of harmony among the followers of different religions and sects and (2) construction of temples and mathas.

During this period people professed different religions like Vaishnavism, Śaivism, Jainism and Buddhism. The lithic records found all over the kingdom pointedly suggest that the kings and the members of the royal family promoted religious harmony among their subjects by offering patronage to all religions and sects irrespective of the creed which they themselves followed. This largely contributed to the prosperity of all religions and sects. Of course this was a continuation of the time-honoured policy of the Indian kings. Irivabedanga Satyāśraya bore the epithet called sarvavarnadharmadharuh, the bow that supports all faiths without distinction. A few - - instances may be cited in this connection. An inscription[32] of A.D. 1054 records the construction of Jain temples of Śāntinātha, Pārsvanātha and Suśarvanātha at Ponnavāda by Chānkirāja of Vānasa family, an officer of the Chālukya queen Kētaladēvī and registers grants of land by the ruling monarch Sōmēśvara I to these temples.

The Chālukyas gave instructions to governors at provincial levels to encourage all cults. A record[33] of A.D. 1048 registers a general order of Sōmēśvara I to Nāgavarma to build in the Banāvasenād temples to Jina, Vishnu, Īśvara and the Munigana (group of sages). In A.D. 1071 Bhuvanaikamalla Sōmēśvara II issued a mandate to Mahāmandalēśvara Lakshmarasa, the governor of Belvola 300 and Purigere 300 requiring of him to promote the welfare of the Jaina doctrine so that it should flourish.[34] Thus one can clearly see that the Chālukyas were devoted to and liberal and generous in promoting the religions other than their own.

Nor did they neglect the promotion of the interests of their own religious sect for which they built temples and mathas. In the Mānasōllāsa[35] it is said that the king should renovate old temples, build new ones and install deities, establish mathas and make arrangements for worship and religious ceremonies. Many inscriptions bear testimony to the undiminishing religious zeal of the Chālukyas. Thus in A.D. 1006,[36] king Kumāraswāmi temple at Chebrolu. Satyasraya made a gift to Vikramāditya V made a grant in A.D. 1009-10[37] at the sacred place called Kōtitīrtha at Kollāpura. In A.D. 1032[38] Jayasimha Jagadēkamalla granted 100 mattar of black soil, two mattar of wet land, a flower garden and an oil-mill at the capital Piriya Mosangi (Maski in Raichur district) to Jagadēkamalla Jinālaya of Dēsiya gana. In A.D. 1073[39] Vikramāditya VI made a grant of a field and two gardens for services to be rendered to god

Sangameśvaradēva of Kūḍal.| In A.D. 1127 Sōmēśvara III paid a visit to the temple of Svayambhu Sōmanāthadēva of Kadalevāḍa, the Southern Vāraṇāsi,and while making sixteen kinds of gifts there, endowed the temple with a specified income of Hirehagari, a village in Bāgevāḍi 30 included in the division of Aḷande 1000, for worship.[40]

Promotion of education and learning:

In most of the temples and mathas of this period there was provision for education (vidyādāna). But there were also specific grants for the encouragement of education and learning which may be briefly considered now. In A.D. 980[41] Taila II along with his subordinate Śōbhana, made a gift of the village Kāranaguripatti as an agrahāra to the Vedic scholar Gunanidhi. King Jagadēkamalladēva granted in A.D. 1024 the village, Koḍḍasi in Kūṇḍi-dēśa to Vāsudēvārya Śarma who was intent upon performing the six rites[42] and well versed in the Vedas and Vedāngas.[43] Another epigraph[44] records that Trailōkyamalla Sōmēśvara I made a gift of land for two hundred and fifty seven Brāhmanas living in the college of Traipurushadēva at Nāgavāvi. Sōmēśvara II granted a portion of land in the village at the request of his queen for the school attached to the Mallikārjuna pagoda.[45] That Sōmēśvara II was a great patron of learning becomes clear from the fact that in his court flourished poets like Nāgachandrakavīndra, the author of Rāmachandracharita-purāna and Mallināṭha-purāna.[46] In A.D. 1075[47] Sōmēśvara II made a gift of the town Masiyagere to Sōmēśvarapanditadēva for imparting education and for feeding scholars and ascetics there. In A.D. 1078[48] Vikramāditya VI made a gift of a garden, a house-site and an oil-mill at Akkalkot for the Jaina establishment for feeding nuns and students there.

In A.D. 1114 the same ruler granted to the Thousand of the village Sāḷūr devoted to the observance of Yōga and other

austerities having poetical, critical and oratorial powers, learned in the Lākulāgama and other Āgamas, a plot of land under Kikkere for the observance of the Chāturmāsya.[49] Again in A.D. 1122 [50] he made a gift of forty-four villages in the Mottuvadināḍu for the requirements of the temple of Tripurāntakadēva at Tripurantakam, for feeding and clothing Vedic students, religious teachers and ascetics, for feeding fifty-four visitors, for repairs and for oblations to be offered in the Swayambhu temple of the sacred place.

Promotion of public welfare:

The Mānasōllāsa[51] lays emphasis on the active interest that the ruler should evince in public works. He should construct wells, lakes, ponds and set up water-sheds, feeding houses and the like. Many inscriptions of this period throw a flood of light on the works of public utility that were undertaken by the rulers. Further, in the Mānasōllāsa[52] the necessity for appointing excellent physicians and free - - distribution of medicines is emphasised. A few examples of public utilities undertaken by kings may now be given. In A.D. 1069 [53] Sōmēśvara II at the request of his queen Kanchaladēvī made a gift of a village in Ayije 300 to Sureśvarapaṇḍita for maintaining a feeding house (satra) in the temple of god Mallikārjuna at Śivapura. In A.D. 1071 the same ruler made a gift for the construction of the tank called Piriyakere at Tiliyalli.[54] A record [55] dated A.D. 1098 registers a royal grant of Vikramāditya VI for feeding Brahmanas in the temple of Śankaranārāyaṇadēva at Mudenur. A stone

[An inscription of the period of Vikramāditya VI records royal gifts of lands for a water-shed, a tank, a well and a school for children at Mallagana.[56] ~~and others.~~ In A.D. 1141 Jagadēkamalla II made a gift of land at Sindagere for a feeding house.[57] - -]

Thus we find that protection of the people against dangers, internal as well as external, maintenance of harmony among the people who professed different religions, promotion of learning and establishment of works of public utility were some of the chief functions of the monarch.

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Section 3

The Royal Court

A few words may be said with regard to the royal court of the Chālukyas of Kalyāna. The Mānasōllāsa[58] gives us a picturesque account of the court (āsthāna) of the Chālukyas. It is described thus. The king sends an invitation to a number of persons to attend his court. ~~The king sits on the throne placed in the assembly hall~~. In response to the royal invitation the courtiers will come. First, the women of the harem are allowed to enter the assembly hall. They come in palanquins covered by curtains and accompanied by shaft-bearers who carry sticks made of teak or cane. The chief duty of the shaft bearers is to cry out, "Make room, make room" for the palanquins to pass through the crowded roads. The ladies of the harem, according to their positions, occupy their

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respective seats on all sides of the throne except the front. Their eyes are generally turned towards the king or they cast occasional glances at him in order that he may be in a pleasant mood. Other invited ladies come to the assembly hall on horses or on foot. These women of different ages enter the hall finely dressed and richly adorned with ornaments of gold ~~and jewels.~~ ~~Here~~ The author incidentally gives striking characteristics of women belonging to different kingdoms adjoining his territory. ~~The author~~ He carefully describes the women of Kuntala, Dravida, Mahārāshtra, Āndhra and Gūrjara.

After the entry of the ladies of the harem and other invited women, come all the princes modestly bowing to the king and take their respective seats in front of him. The priest (purōhita) dressed in white takes his seat near the princes. Then come the ministers like Amātya, Mantri, Sachiva and others. They sit in their proper places when ordered by the king. ~~Then~~ Next come the feudatories called the Mandalādhīsvaras and Sāmantāmātyakas who are required to sit in front of the king to the right and left in their proper places as ordered by the king. Then enter the officers of the state who are given seats befitting their rank. ~~and are seated in their respective seats.~~ All officers wear fine coats of long sleeves -- embroidered with gold, turbans and golden ornaments. Betel-nut bearers and trustworthy swordsmen who have conquered their passions should stand attentively near the king.

Then come the ~~economists~~ encomiasts (Vandimāgadhas) who utter the words "Victory to the king." In this group along with Bhatta, Chārana, Vandi and Chalukara are included poets, astrologers, Vādis, Vāgīsas, Pāthakasaṅkas and story-tellers. The whole assembly in the hall should eagerly look at the king as they would look at the moon when it rises on the first day of the month. The king then should order the door-keeper to summon the feudatory kings, who come there to seek his protection, to appear before him. Immediately on entering the hall the new-comer should prostrate himself before the throne. The king, thereupon, should sympathetically ask the new-comer to get up and take his appointed seat. When a ruling king seeks protection a seat befitting his position may be given to him with due respect. He should please him with kind words and present him fine clothes, gold ornaments, ~~jewels~~, horses and elephants, villages, cities or even small countries and make him stay in the best house. The same way he (the king) should please the princes, ministers, warriors, officers, scholars, favourites and those who can amuse and excite mirth.

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Section 4:

Royal Traditions, Emblems, and Titles ~~and significance of the Boar~~

The Chālukyas of Kalyāna traced their descent from their ancestors of the Bādāmi period, and included the history of the entire line from Pulakēśin I in the traditions, and engrave inscriptions of which the Kauthem plates of Vikramāditya V[59] are the best examples. The Chālukyas of Bādāmi, like the Kadambas, are represented as belonging to the Mānavya gōtra or clan and as being Hāritīputras. Again like the Kadambas they claim certain connection with Kārtikēya, the god of war and his foster-mothers. And the usual ~~complete~~ description may be illustrated by citing the preamble of the Hyderabad grant of Pulakēśin II, of A.D. 612, which, with only a few verbal differences, was followed in all the later records. It speaks[60] of "the family of the Chalukyas who are glorious; who are of Mānavya gōtra, which is praised throughout the whole world, who are Hāritīputras; who have been nourished by the seven mothers who are the seven mothers of mankind;[61] who have acquired an uninterrupted continuity of prosperity through the favour and protection of Kārttikēya; and who have had all kings made subject to them at the sight of the boar-crest which was acquired through the favour of the divine Nārāyana (Vishnu)." However, their earlier records contain slight differences. The Bādāmi cave inscription dated A.D. 578 of Kīrtivarman I

represents the Chālukyas as also meditating on the feet of the holy Svāmin, i.e. probably Kārttikēya. The Mahākūta pillar inscription [62] dated A.D. 602 of Mangalēśa describes them as meditating on the feet of their parents. And the Nerūr grant [63] dated in the eighth year of Pulakēśin II describes them as meditating on the feet of Svāmi-Mahāsēna i.e. Kārttikēya.

Dr. Fleet says that "In later times, there was gradually evolved a legendary history, embodying a variety of inventions devised in order to account for appellations, the origin of which had been forgotten in the lapse of time and events of which no very accurate memory had been preserved, which refers the origin of the Chālukyas to Ayōdhya or Oudh, and allots them to the Sōmavaṁśa, or Lunar Race in the family of the god Brahman, who sprang from the water-lily that grew from Vishnu's navel."[64] Thus the Kauthem grant[65] dated A.D. 1009 and issued by Vikramāditya V tells us that fifty-nine kings of the Chālukya lineage reigned at Ayōdhya, and, after them, sixteen more over the Dakshināpatha or region of the South, i.e. the Deccan; that there was temporary eclipse of their power; and that it was restored by Jayasiṁha I. An inscription [66] of the time of Vikramāditya VI found at Gadag in Dharwar district tells us that the Chālukya race arose in the lineage of Sōma, the Moon, who was produced from the eye of Atri, who was the son of Brahman. If we study the earlier records of the Chālukyas, we may reasonably conclude that the statement about the Chālukyas coming from Ayōdhya and settling in the South is far from truth

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and that they were natives of Karnāṭaka. In the Sāmangad plates of Rāshtrakūta Dantidurga dated A.D. 755 it is said that he "acquired supreme dominion by easily conquering Vallabha and that he defeated the army of the Karnāṭaka." These two statements refer to one and the same thing - the conquest of the western Chālukya king Kīrtivarman II.[67]

The heirlooms of the dynasty included the peacock banner (mayūradhvaja) obtained from Katyāyanīdevī. The Chālukya crest was the boar-crest (Varāhalāñchchhana). It is mentioned in the formal preambles of inscriptions and it constantly appears on the seals of their grants. The significance of the boar on the seal is brought out by a verse of invocation occurring in a large number of inscriptions.[68] of the Chālukyas of Kalyāna "where the whole earth is said to be sustained with ease by Vishnu incarnate as the Boar - an announcement, by implication, that it was the aim of Chālukya rule to extend its protection over the entire earth in imitation of Vishnu's divine reign." The same idea is expressed in the epithet applied to the bow of Irivabedanga Satyāśraya in the Kauthem plates, sarvavarna dharma dhanuh, "the bow which supports all faiths without distinction, also the bow which bears all colours like the bow of Indra, the king of the gods, the rainbow."

The Chālukyas assumed imperial titles in all their formal documents. Some of the titles borne by the Chālukyas specifically indicate the particular achievements of the individual ruler. King Satyāśraya assumed the title Irivabedanga (a wonder among those who pierce in attack) signifying his valour in the battle. Sōmēśvara III assumed the title of Sarvajña-Chakravarti (the omniscient emperor) which indicates his versatile genius as could be seen in his work Mānasōllāsa, an encyclopaedia on war and politics.

Section 5:

The Queens

The queens played an important part in the administration of the realm. The Chālukyas entrusted the queens and other female members of the royal family with the administration of territorial divisions. Some examples of queens, as heads of provinces are given in a later chapter. Here instances of the remaining types are given for the queens' participation in the administration. ~~Some examples of this nature are given in the later chapter. Here~~ we may examine the reason ~~first~~ given by Dr. Altekar. He observes thus: "The lady governors should have been so common under the Chālukyas and altogether unknown under the Rāshtrakūtas is indeed strange. Can we explain this fact on the assumption that the later Chālukyas unlike the Rāshtrakūtas belonged to a stock which was considerably under the influence of matriarchy."[69]

The rule of lady governors was not altogether unknown to the Rāshtrakūtas as Dr. Altekar imagines. A stone inscription dated A.D. 837 found at Kēsaribhāvi in Hungund taluk of the Bijapur district states that during the rule of the - - Rāshtrakūta king Amōghavarsha I his daughter Rēvekanimmadi was administering Ededore and other divisions.[70] Further it may be said that during the Chālukya period Jainism might have influenced the minds of the rulers and the people to a considerable extent. Jainism provides many opportunities to women for the development of their personality. It is very considerate to them. Perhaps it is this influence coupled with the enlightened nature of the Chālukyas rather than matriarchy that might have been responsible for this feature in their administration.

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We have seen earlier that much attention was given to the education of the prince. In the same way the queens also were highly accomplished as can be seen from a few of the following illustrations. Chandaladēvī, the queen of Vikramāditya VI was one of the most distinguished of them. The epithets like Nritya Vidyādhari and Abhinava Sarasvati ascribed to here indicate her proficieney in music, dancing and other fine arts.[71] Kētaladēvī, another queen of Vikramāditya VI, was noted for her learning and musical attainments.[72]

Inscriptions of this period throw much light on the part played by queens in the administration of the kingdom. An inscription[73] dated A.D. 1084 from Sūdi describes Lakshmīdēvī, the queen of Vikramāditya VI as ruling the kingdom from Kalyāna (Kalyānada nelevīdinōl sukhasamkhatā vinōdadim rājyam geyyuttam irddu). The queen being described as taking part in the central administration is rare.

On the other hand examples of queens administering smaller units are more numerous and quite usual. In A.D. 1048-49 Lachchalamahādēvī the queen of Sōmēśvara I ~~1053 Mailaladevi, the queen of Someshvara~~ I was governing Belavanti village[74] ~~Banavāsi 12,000~~. In A.D. 1062 Kētaladēvī, another queen

of Sōmēśvara I was ruling over the agrahāra Ponnavāḍa.[75] In A.D. 1091 Abhinava Sarasvati Piriya Kētaladēvī, the queen of Vikramāditya VI, was administering Siruguppe, Siriyūru and Kolanūru in the subdivision of Tekke-Kallu 12.[76]

The queens promoted religion by constructing temples and making endowments for their maintenance. A few such instances may now be noted. In A.D. 1094 Jākaladēvī, the queen of Vikramāditya VI built the Jaina temple(basadi) at Ingulige and installed the image of Jina there and then entrusted it to Indrasiva Bhaṭṭāraka.[77] Malayamatidēvī, another queen of Vikramāditya VI made a gift of the village Chellari in A.D. 1103 on the bank of the Tungabhadrā in Kanne 300 division to god Brahmēśvara.[78]

The queens paid much attention towards education. They showered liberal patronage on teachers and made gifts of land and money for the maintenance of those centres of learning. Thus in A.D. 1029[79] Suggaladēvī, queen of Jagadēkamalla made a gift of land and oil-mills to the preceptor (āchārya) Brahmarśipaṇḍita of the Pāśupata school, for providing food, clothing and medical treatment to the students attached to the temple of Mārasinghēśvara of Dēvapura i.e. modern Dēvūr in Bijapur district. In A.D. 1084 Lakshmidēvī,[7] another queen of Vikramāditya VI, granted the village Pomgēri in Kisukāḍu 70 to Sōmēśvara-paṇḍita, of the temple of Achalēśvaradēva at the capital Sūḍi, for the benefit of the temple for feeding ascetics and for imparting education.[80] In A.D. 1097 Abhinava

Sarasvati Chandaladēvī, the queen of Vikramāditya VI, made a gift of money from 'Siddhāya' for the Rig Veda class -- (Khaṇḍika) and the Śāstra class (Khaṇḍika) to the Mahājanas of the agrahāra Kadakere.[81] Malayamatidēvī, another queen of Vikramāditya VI sanctioned in A.D. 1107 the following grants out of the Siddhāya of the village Tumbala 8 gadyānas to the expounder of the commentaries (Vyākhyānada Upādhyāya) 8 gadyānas to the reader of the Purāṇa, 12 gadyānas to the teachers of the classes (Khaṇḍikas) in the Rig Veda and Yajurveda, and 2 gadyānas for the Brāhmaṇa tending the sacred fire (aggishtegeya-Brāhmaṇa) 30 gadyānas in all.[82]

The queens showed untiring energy in establishing ~~and causing the maintenance of~~ works of public utility. Thus in A.D. 1069, Kañchaladēvī, the queen of Sōmēśvara II requested the king to grant a village (name lost) in Ayije 300 to Surēśvarapaṇḍita for the maintenance of the feeding house (satra) in the temple of god Mallikārjuna.[83]

FOOT-NOTES

1. Vikramankadevacharita, p. 31.
2. Epigraphia Indica, Vol. XV, p. 351.
3. Arthasastra, Pt. II, pp. 46-51.
4. Manasollasa II, verses 1286-1302.
5. Vik. Cha. II, p. 39.
6. Ibid.
7. Arthasastra, Pt. II, p. 39.
8. Vik. Cha., Cantos XIV and XV.
9. Ibid., III, pp. 26-59.
10. Ibid., Introduction, p. 31, n. 1.
11. Indian Antiquary, Vol. XLVIII, pp. 134-37.
12. The Rashtrakutas and Their Times, p. 152;
13. South Indian Inscriptions, Vol. III, No. 83.
13. ~~Archaeological~~ Annual Report on South Indian Epigraphy, Bombay Karnatak, No. 235 of 1928-29.
14. EI, Vol. XXVIII, pp. 34-35.
    ". . . Ītane yuvarāja pattada permarege nōntan."
15. SII, Vol. XI(I), No. 110.
    "Chālukyānvaya paṭṭabandhanōtsāhassakala visaya pattanādhipati śrīmat Kisuvolal."
16. EI, Vol. V, p. 9.
17. Manasollasa, I, Chapters 1-20.
18. Mitakshara on Yajnavalkya, I, 309-12.
19. SII, Vol. V, No. 88

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20. Mānasōllāsa, II, v. 1243-98

The old Indian theory of the coercive authority (danda) of the ruler is dealt with by the author of Mānasōllāsa. The king who punishes the innocent and fails to punish the guilty, we are told, incurs misfortune and loses reputation; no man whether he be (the king's) sacrificial priest, domestic chaplain, son or brother or relative or friend, is free from the king's punishment if he swerves from his duty. It is said that the law of the jungle prevails in a country where coercive authority is not prevalent. The people observe their duties through fear of danda even as a mighty elephant is held in leash with the help of a goad. The author, however, warns against the severe application of danda and pleads for its mild enforcement.

21. Ibid., Vol. I, v. 155-56.

22. Annual Report of South Indian Epigraphy, Bombay Karnatak, No. 179 of 1932-33.

23. SII, Vol. IX(I), No. 169.

24. Ibid., No. 77.
"Chōḷikeyanalugisida nūraivattāneyumam Roddada biḍinolkunḍu..."

25. Ibid., No. 204.

26. EI, Vol. XXVI, p. 306.

27. Manasollasa, Vol. II, v. 1243.

28. Mitakshara, II, 1.

29. Manasollasa, Vol. II, v. 1274.

30. Mitakshara, II, 2.

31. Sukranitisara, IV, 5, 6-7.

32. IA, Vol. XIX, p. 268.

33. Epigraphia Carnatica, Vol. VII, Sk 120.

34. EI, Vol. XV, p. 340.

35. Manasollasa, Vol. I, vv. 75-77.

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36. ARSIE 145 of 1897.

37. IA, Vol. XVI, p. 20.

38. Hyderabad Archaeological Survey, No. 8.

39. SII, Vol. IX(I), No. 138.

40. ARSIE, No. 35 of 1936-37.

41. SII, Vol. XI(I), No. 45.

42. Six rites:

    1) Studying especially Vedas (adhyayana)

    2) Instructing others (adhyāpana)

    3) Performing sacrifice (yajana)

    4) Superintending others' sacrifice (yājana)

    5) Giving gifts (dāna)

    6) Accepting gifts (pratigraha)

43. IA, Vol. VIII, p. 19.

44. ARSIE, 98 of 1902.

45. Rangacharya (V.), List., Vol. II, Kl, 441.

46. EI, Vol. XXVI, p. 139 ff.

47. SII, Vol. XI(I), No. 114.

48. ARSIE, EK 96 of 1954-55.

49. Mysore Archaeological Report 1927, pp. 32-33.

50. SII, IX(I), No. 204.

51. Manasollasa, Vol. I, vv. 71-75.

52. Ibid., vv. 305-307.

53. SII, Vol. IX(I), No. 134.

54. Digest of Annual Report of Kannada Research in Bombay Province, 1940-41; 1945, 14.

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55. ARSIE, No. 54 of 1934-35.

56. ARSIE, BK, 71 of 1936-37.

57. ARSIE, 205 of 1913.

58. Manasollasa, Vol. II, Introduction, pp. 16-18.

59. IA, Vol. XVI, pp. 15-24.

60. Ibid., Vol. VI, p. 74.

61. "The mothers of mankind are the divine mothers, the personified energies of the principal deities. When taken as seven in number, which is usually the case, they are named as Brāhmi or Brahmāni, Mahēśvari, Kaumāri, Vaishnavi, Varahi, Indrāni or Aindri or Mahēndri and Chāmunda." - Dr. Fleet, Dynasties of the Kanarese Districts in the Bombay Presidency, p. 337.

62. IA, Vol. XIX, p. 18.

63. Ibid., p. 310.

64. DKD, p. 339.

65. IA, Vol. XVI, p. 21.

66. Ibid., Vol. XXI, p. 167.

67. Ibid., Vol. X, pp. 110-11.

68. SII, Vol. XI(I), No. 47.

69. The Rashtrakutas, p. 154.

70. SII, Vol. XI(I), No. 7.

71. EI, Vol. XXVIII, p. 35.

72. ARSIE, No. 627 of 1922.

73. EI, Vol. XV, p. 102.

74. ARIE, No. 210 of 1946-47.
~~Ibid., Vol. XVI, p. 358.~~

75. ARSIE, BK, No. 169 of 1933-34.

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76. ARSIE 672 of 1922.

77. ARIE., 441 of 1959-60.

78. Ibid., 124 of 1959-60.

79. ARSIE., BK, No. 25 of 1936-37.

80. SII, Vol. XI(I), No. 131.

81. Ibid., No. 142.

82. Ibid., Vol. IX(I), No. 175.

83. Ibid., No. 134.

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Chapter III

THE MINISTRY

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CHAPTER III

THE MINISTRY

Section 1 Qualifications of Ministers

Writers on Hindu polity are at one in saying that the chariot of government never moves on a single wheel and therefore they strongly recommend that a king should always act in consultation with a group of ministers and with their cooperation. The machinery of central administration of the Chālukyas does not run contrary to the ideas of ancient writers on polity. In the contemporary work Mānasōllāsa [1] we are told that the king should arrive at certain policies after consultation with ministers. There is ample evidence to show that the Chālukyas were not far removed from the ideal set in the Mānasōllāsa in seeking advice and help of their ministers who, from the way they are introduced in their inscriptions, seem to have earned the appreciation of their masters by rendering faithful service.

The qualifications of ministers are laid down in the Mānasōllāsa.[2] He must be a native of the country, born of high family, influential, well trained in arts, far-sighted, wise, of good memory, vigilant, eloquent, bold, intelligent, endowed with enthusiasm and dignity, capable of endurance, pure in mind and actions, well disposed, firmly devoted to the king, endowed with character, strength, health, high spirits-ness, free from arrogance and fickleness, affectionate and one who would not have recourse to hatred even when offended by the king. It may be noted that much earlier, Sōmadēva in his Yaśastilika has stated that those alone who were in constant fear of their lives and who had no motives of self-interest in deliberations deserved to be consulted by kings and not those who were like leeches. Further, he says that often the minister's position, understandably, was unenviable, as he was bound to obey the king and follow his directions. But this, according to him, might lead to his doing what was against the interests of the people. In such instances, however, a conscientious minister would be in an uncomfortable dilemma. The fact that the Chālukyas paid much attention to these qualifications while seeking men to occupy the exalted positions of ministers is amply borne out by inscriptions of this period and a few are cited below.

Ravidēva was a loyal and versatile minister. His descent and career are set forth in great detail in the Yēwūr inscription[4] of A.D. 1077 and in another epigraph[5] of A.D. 1090. He was a master of many languages and scripts.

In addition, he was also a distinguished musician and when he began to play, every one present asked, "Is not this a downpour of fresh honey, or a river of nectar, that is falling upon?" By the splendour of his vast learning he obtained the office of Lāla-Sandhivigrahin from the ruler Āhavamalla Sōmēśvara I. Subsequently, Sōmēśvara II was pleased to appoint him as both ~~Army~~ Chief of the Army (Sēnādhipati) and Senior Minister for Peace and War (Hēri Sandhivigrahika). And -- further, when Vikramāditya VI became the ruler, be bestowed on Ravidēva all the insignia of royalty such as white umbrella, the great drum and the flywhisk. Thus, Ravidēva had the -- unique distinction of having served by his merit three -- Chālukya monarchs successively "like a hand-mirror in their hands" and his achievement is all the greater because two of these monarchs - Sōmēśvara II and Vikramāditya VI - did not see eye to eye with each other. But he had the confidence of both the rulers.

An even more gifted minister was Sōmēśvarabhaṭṭa. The Gadag inscription[6] of the 23rd year of the Chālukya Vikrama era (A.D. 1098) contains a detailed account of this illustrious scholar-statesman. The most learned scholars came to consult Dandanāyaka Sōmēśvarabhatta before reaching a decision on points of law or on the words and word order (pada and krama) of the texts of the Ṛigvēda. He was a master of all branches of learning, sacred and secular (vaidika and laukika). Vikramāditya VI appointed him as the Superintendent of Religion (Dharmādhikāri). Further, noticing his

extraordinary efficiency in the development of the fiscal resources of the empire and the complete integrity of his character, Vikramāditya VI made him the Pradhāna mahāmātya and bestowed on him all the insignia of royalty. The king also put him in charge of the administration of grants and gifts and placed all the royal material resources at the disposal of Mahāpradhāna Sōmēśvarabhaṭṭa.

Lastly we may refer to an equally distinguished minister Dandanāyaka Bhīvanayya. The Lakshmēśvar inscription[7] of the 27th year of the Chālukya-Vikrama era (A.D. 1102) refers to his outstanding qualities. Vikramāditya VI had a great regard for Dandanāyaka Bhīvanayya whom he considered as ~~the~~ a great leader in battle and a perfect counseller ~~among the most capable.~~ It looked as though there were no others equal to him. Being pleased at his conduct the ruler graciously honoured him and addressed him respectfully as "jīya" and spoke in words of high approval and admiration. Thus we notice that the Chālukyas chose usually men of proved trust and eminence as their ministers.

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Section 2

Hereditary Ministership

There are instances to show that the Chālukya kings selected the sons and relatives of ministers while making new appointments to the ministry, provided they possessed the necessary qualifications for the same. This practice began from the time of the Guptas[8] where we have examples of sons succeeding to the ministerial positions of their fathers. That such a practice prevailed even in our period befomes clear from a story narrated in a contemporary work Vaddārādhana.[9] The story illustrates that the son could succeed his father to the high office of minister provided he was well qualified for the same. A king called Atibala, after the death of his minister Sōmaśarmma, made enquiries whether the deceased minister had sons to succeed to the office. It was found that the minister was survived by two sons called Agnimitra and Vāyubhūti. Then the king summoned them to his court and examined their capabilities. But when the king realised that they were utterly ignorant he sent them away declaring that the ministership was given only to the person well versed in śāstras. (Śāstraṁgalam ballomgaṁ mantripadaviyam bālumaṁ pratipattiyumaṁ kottudu). Incidentally it may be stated that the two sons were after several years of training and education were found fit and appointed as ministers. Inscriptions also throw light on this aspect. A few examples may be cited here. The minister Mahāprachanda Dandanāyaka Kēśavayya was administering the Belvola 300 and

and Purigere 300 divisions.[10] Kēśavarasa's eldest son Vāvanarasa (Kēśavarasara tadagra tanūjam) was also a minister and held the office of Mahāsandhivigrahādhipati under Jayasimha II.[11] Another similar example of ministership being hereditary is that of Dandanāyaka Kālidāsa. He was the son of Dandādhīśa Madhusūdana who was a prominent member of the council of ministers and held the office of Kaditaveggade and and Kannada Sandhivigrahi. Dandanāyaka Kālidāsa was raised to the rank of Mahāpradhāna and held the same offices of Kaditavergaḍḍe and Kannada Sandhivigrahi.[12]

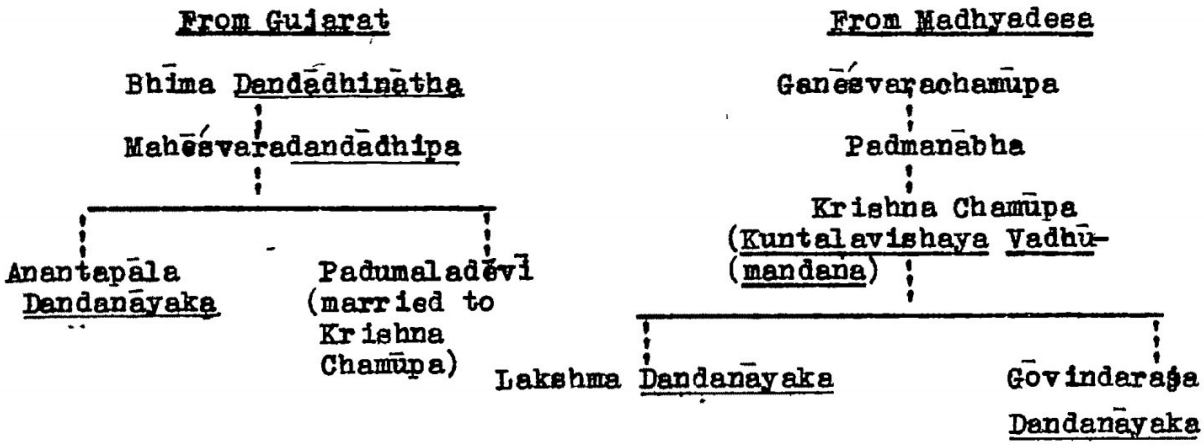
In addition to the practice of ~~some~~ sons succeeding their fathers as ministers we also find ministership being given to members of families who had distinguished themselves in the service of the empire. A few such examples will now be given.

Dandādhīśa Madhusūdana was a ~~distinguished~~ great warrior and statesman. He belonged to the Vānasa family. About A.D. 1058 he was at the height of his career. In an inscription at Nāgavāvi we get a detailed account of the history of this family of soldier-statesman. Madhusūdana was the most distinguished member of this family. He was the third among the six sons of Kālidāsa and Rabbanabbe. Kālidāsa is described as the person who was greatly responsible for the rise and prosperity of the Chālukya territory. Bāchirāja, the elder brother of Madhusūdana, is said to have secured for his king the glory of imperial sovereignty.[13]

Dandanāyaka Anantapāla was one of the most distinguished generals we come across in the administration of the Chālukyas of Kalyāna. He was not the only member of his family who had rendered meritorious services to the

Chālukya monarchs. He was an outstanding minister. A stone epigraph[14] dated A.D. 1126 gives us many details of the - - ancestors of Dandanāyaka Anantapāla. He was the son of Mahēśvara Dandādhipa who, by rendering yeoman's service to the Chālukyas, had earned the title Chālukyakulamūlasthambha (main pillar of the Chalukya family). Mahēśvara Dandādhipa was the son of Bhīma Dandādhinātha who exhibited great valour on battlefields and was the most prominent of the feudatories (sāmantas) of the king.

The record further eulogizes the members of the family of Anantapāla's nephew, Gōvindarasa, son of his sister Padumaladēvī. Ganēśvarachamūpa, the great grandfather of Dandanāyaka Gōvindarasa hailed from a celebrated Brāhmana family of Madhyadēśa. His son was Padmanābha and grandson Krishnachamūpa, who is described as Kuntalavishaya Vadhūmandana (lord of the bride Kuntala region). It was this Krishnachamūpa who married Padumaladēvī and to them were born Lakshma Dandanāyaka and Dandanāyaka Gōvindarasa. Dandanayaka Gōvindarasa was another outstanding minister of the Chālukyas. Thus we notice the meritorious services rendered to the Chālukyas by the members of these two families which came from far off places.



Section 3

Strength of the Council of Ministers:

It is said in the Mānasōllāsa[15] that the king should select seven or eight ministers. However, regarding the actual composition of the ministry of the Chālukyas at the centre we have no direct information. Some inscriptions issued by the Śilāhāras of North Konkan, who were the feudatories of the Chālukyas frequently describe their entire council of ministers naming all the ministers and their respective portfolios. Thus under Śilāhāra Chittarājadēva in A.D. 1024 the ministry consisted of five members.[16] The - - Yadavas who were ruling over a small territory had a ministry of seven members in A.D. 1069.[17]

The Sūdi inscription[18] dated A.D. 1050 gives us the details of the ministry that functioned when Akkādēvī was governing the territories of Kisukād 70, Toragere 60, and Māsiyavādi 140. The council of ministers consisted of seven members: Superintendent (Maneverggade) Kālidāsayya, Councillor (Tantrapāla) Millayya, Tantrapāla Chittimayya, Pradhāna Dēmanna, Aliya Chaudimayya, Adapada (Bearer of of the Betel Bag) Chāvundarāya, Tamtrada Sēnabōvam (Secretary of the Council) and Dāsimayya (antu samasta pradhānarum). It can be said that the council of ministers of Akkādēvī, who was a member of the royal family and possessed rich administrative experience, might have closely resembled that of the imperial council. The writers on polity do

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not enunciate any hard and fast rule regarding the strength of the ministry. The number varied from eight to twenty and some predecessors of Kautilya preferred very small ministries of two to four. In actual practice the Hindu ruler seems to have remembered the view of Kautilya that the strength of the ministry should correspond to the needs of the situation and acted accordingly. Taking into account the size of the territory, the Chālukyas must have had a large ministry and definitely larger than those of their feudatories, mentioned above.

Section 4

Individual Ministers:

The administration of the empire had become complex and demanded the services of intelligent and distinguished ministers. In modern systems of administration we distinguish between ministers and secretaries of various departments. In earlier times, at any rate, in mediaeval India, it is difficult to make a such a distinction. Hence in what follows we include officers who in modern terminology might have been only secretaries and not ministers. However, care has been taken to include under individual ministers only those who have been called as Mahāpradhāns in the records.

[illegible]:

The Royal Priest (Purōhita) appears to have been one of the most important ministers. The Mānasōllāsa[19] prescribes that the priest must be well-versed in the Vedas, the principles of administration (dandanīti) and the performance of rituals. Further, he should be acquainted with the sciences of astronomy and astrology and be able to calculate the movements of the planets and their influence. In a Kadamba inscription[19-A] at Dēgāmve belonging to Śivachitta Vīrapermādidēva there is a reference to the Purōhita presiding over the council of ministers. Since this is a very rare reference nothing more can be said

of the Purōhita's part in the council of ministers.

The Minister for Peace and War (Sandhivigrahi) was an important member of the ministry. The designation literarry means "the maker of peace and war." The qualifications required for the Sandhivigrahi are many. The Mānasōllāsa[20] among others includes qualifications like competent acquaintance with many languages and scripts and outstanding tact and skill in dealing with sāmantas and māndalikas i.e. feudatories and vassals, besides shrewedness in diplomacy and finance. The functions of the sandhivigrahi were of vital importance and touched the whole range of imperial relations, internal as well as external. The Chālukya territory contained a large number of feudatory Chieftaincies ~~kingdoms~~. These feudatories were to be dealt with properly by the sandhivigrahi.

In Sōmadēva's Yaśastilaka[21] some of the functions of the Sandhivigrahin are described. It is said that he -- received the envoys of friendly courts and ushered them into the king's presence; and dealt also with the envoy of a hostile court, addressed him and drafted a threatening letter to the enemy. The Sandhivigrahin was thus in charge of matters affecting peace and war and he was in close attendance on the king. Sōmadēva tells us that he should be able to read, write, narrate and interpret all scripts and languages. He should be ready-witted and capable of gauging the relative strength of his own master and other princes.

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Many records[22] show that the Sandhivigrahi was also normally in charge of drafting the copper plate charts, granting lands and villages to Brāhmaṇas, temples and monasteries. This practice looks strange, but Dr. Altekar has pointed out that these charters had usually to describe the genealogy of the dynasty with the exploits and achievements of each ruler, and therefore it was the Sandhivigrahi who was the best person to approve of the texts of such grants. An anonymous text cited in the Mitākshara[23] expressly states that the Sandhivigrahi should draft the copperplate grants.

Understandably, the work of the Sandhivigrahi was heavy and exacting. It was divided region-wise. Even the small Śilāhāra kingdom of Chittarājadēva had one Mahāsandhivigrahi and another Sandhivigrahi for Karnāṭaka. If such a feudatory kingdom required the services of two Sandhivigrahis, both of the status of a minister, one can very well realise that the Chālukya ministry must have had several Sandhivigrahis working under the directions of Mahāsandhivigrahādhipati. In A.D. 1127[24] Daṇḍanāyaka Bhōgabhaṭṭayya was the Sandhivigrahi for Karnāṭaka. In A.D. 1147[25] Daṇḍanāyaka Bammaṇayya was Hēri Kannada Sandhivigrahi (senior minister for peace and war for Karnāṭaka). In A.D. 1147[26] Daṇḍanāyaka Kēsimayya held the office of Hēri Lāṭa Sandhivigrahi (Senior Minister for Peace and War for Lāṭa). In A.D. 1028-29[26-a] Daṇḍanāyaka Vāvaṇarasa held the office of Mahāsandhivigrahādhipati. Thus we notice that Mahāsandhivigrahādhipati directed the affairs of this office with the help of many other Sandhivigrahis.

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The Sandhivigrahi worked with the help of the envoys (dūtas). Sōmadēva in Yaśastilaka as well as in Nītivākyāmrita explains the qualifications and functions of an envoy. The envoy[27] should be an aged Brāhmaṇa, learned, eloquent, forbearing in the face of provocation and amiable. He should be efficient, courageous, pure, wise, bold and ready-witted. Even when an envoy is entrusted by his master with a provocative message, he should regulate his speech according to the temperament, character, or the resources of the king to whose court he is sent. To a proud enemy he should speak in conciliatory terms; to one well-versed in polity he should talk about principles; to one who is powerful he should speak about dissensions among his subjects; while to an enemy inferior in resources he should speak in terms of war. The responsibility of an envoy is shown by the fact that the prosperity of a king, however great, is endangered by the misconduct of envoys who are greedy and rough in the manner and conduct of their speech.

Espionage:

It would not be out of place to speak a few words about the espionage which as we know was a definite and well organized institution since the time of the Mauryas. Ancient writers like Manu,[28] Yājñavalkya[29] and Kautilya[30] have discussed at great length the need for such organization and suggest the action to be taken by the king on the report of the spies.[31] It must have been continued in this period though evidence for it is to be found only in literary works like Nītivākyāmrita and Vikramāṅkadēvacharita. Understandably the spy organization must have been under the control of the Minister for Peace and War.

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On espionage Sōmadēva[32] in Nītivākyāmṛta seems to reflect the practice prevalent in his times all over India. Broadly speaking secret agents fell into two classes, those who engaged themselves with discovering the misdeeds of officials and the feelings of subjects and those who sought to probe the intentions and plans of neighbouring rulers. In either case they were to disguise themselves as ascetics and scholars, mathematicians and astrologers, physicians and soldiers, tradesmen and artisans, singers and dancers, foresters and snake-charmers, sorcerers and jugglers and so forth. They must be paid adequately. In Yaśastilaka, too, he is indebted to Kautilya in the description of the spy employed by the ruler. Reference is made by Sōmadēva to the chief of the secret agents and it was he who reported to the king the arrival of the spy from his tour.

Another important minister was the Chief of the Army (Sēnādhipati). According to the Mānasōllāsa[33] he should come from a good family; possess refined character, great courage and proficiency in several languages; be clever in riding horses and elephants and in the use of arms, well-versed in the meaning of omens and the administration of medicine; and be liberal, sweet-tongued, self-controlled, intelligent and resolute. He was to be an expert in theory and practice of war and the art of organisation. Probably it was his duty to see that all forts were properly garrisoned and all branches of the army were properly equipped and were kept at the highest efficiency.[34]

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The Nītivākyāmrita[35] is opposed to the inclusion of the Chief of the Army in the Ministry. But the records of this period clearly show that this office of Sēnāpati was held by Mahāpradhānas of eminence. A few examples may be noted in this regard. Dandanāyaka Mahādēvayya whom the record styles as Mahāpradhāna held the office of Senadhipati in A.D. 1138.[36] Another distinguished general Kēsarāja of the status of Mahāpradhāna held the office of Sēnādhipati in A.D. 1147.[37] During the reign of Sōmēsvara IV in A.D. 1184[38] Mahāprachandadandanāyaka Padmidēvarasa of the rank of Mahāpradhāna held this office of Senapati.

There were other offices carrying out financial and revenue duties. There was the chief treasurer (Kōsādhyaksha)[39] who was selected by the king with great care. He was an important minister. The Nītivākyāmrita[40] describes that the treasury was the vital arm of the state and must be properly looked after. In A.D. 1147 Dandanāyaka Kēsarāja held the office of Kōsādhyaksha (chief of the treasury).[41] A similar practice prevailed in the courts of feudatories of Chālukyas. For instance, in the ministry of the Śilāhāra ruler Anantadēva though the ministry contained only three members, the Treasurer was included in it.[42]

The Revenue Minister (Kaditaverggade) was another important member of the imperial council of ministers.[43] Not many details are available regarding this office. Dr. Altekar remarks that while making grants "the officer who must have been consulted principally consulted by the king

must obviously have been the Revenue Member or Amātya, whose office used to keep the necessary records connected with land tenures and ownership.[44]

The Dharmādhikāri was another minister in the imperial government. He was responsible for the proper administration of grants and gifts. The Mānasōllāsa[45] lays down that he should be well-versed in Smriti and Śāstras.[46] Inscriptions also extol the qualities of Dharmādhikāri.

The Minister of Records (Akṣapaṭalika) is mentioned in Yaśastilaka.[47] Judging from literary and epigraphic references akṣapaṭala was the royal archives containing the records of grants and deeds of gifts.[48] From the Miraj plates of Jagadēkamalla Jayasimha II we learn that the Minister of Records (Mahākṣapaṭalika) had a number of Karaṇikas or clerks under him. The Government kept the originals of the copper-plates in a state Record of Rights at the capital.[49]

Section 5
Ministers in charge
~~Management~~ of the Royal Household:

The management of the royal household was entrusted to the ministers. Prominent among them was Antahpurādhyaksha, the superintendent of the palace.[50] In A.D 1058 when Vikramaditya VI was ruling, Dandanāyaka Bhīvanayya held this office. It was held by distinguished generals and statesmen. Dandanāyaka Anantapālarasa,[51] one of the most distinguished ministers, held the offices of the Superintendent of the Royal Kitchen (Bānasaverggade, banasa literally means kitchen) and the Superintendent of the Royal Household (Maneverggade). There was another minister called Dandanāyaka Kēsirāja who served the ruler Jagadēkamalla II as the Mahāpasāyita (Chief of the Robes).[52] Another important minister of the palace was -- the Chief of the Property of the Court (Āsthānavastunāyaka). In A.D. 1074 Dandanāyaka Udayādityadēva held this office.[53] Still another office of importance was that of the Bearer of the Betel Bag (adapada). In A.D. 1147 Dandanāyaka Bommadēvarasa was holding this office.[54] Inscriptions refer to the office of the king's officer (Rājādhyaksha). There was a Rājādhyaksha of Rānīvāsa (Harem).[55] A record dated A.D. 1124 styles Dandanāyaka Surigeya Hemmādiyarasa as Rānīvāsangala Rājādhyakshya.

Another minister who is supposed by some to be connected with the palace administration was Sahavāsigaladhishtāyaka. L.D. Barnett renders it into "President of the Intendants" while Rice translates it as "Regulator of the Companions."

Prof. K.A. Nilakantasastri explains that "Sāvāsis (literally, dwellers together) were indeed companions, companions of honour, a select band of devoted soldiers who were ever ready to lay down their lives in the service of the monarch. . . . . Sahavāsigaladhishtāyaka may therefore be taken as meaning 'the captain of the companions of honour.'[56] However, it may be noted that the term Sahavāsi has been interpreted differently as referring to a kula (family) of Brāhmans who hailed from Kashmir. In some inscriptions they have been described as devotees of goddess Shāradādēvī of Kashmir. and It is also suggested that Sāvāsi is some tantric cult and those that professed this cult were Sahavāsi Brāhmanas, who originally belonged to Kashmir.[57] If this interpretation is accepted, it will be difficult to take the term Sahavāsi-galadhishtāyaka as an officer.

Section 6

Importance of the Council of Ministers:

Having dealt with individual ministers let us now consider ministers as a whole. ~~And the~~ The first question that confronts us is whether there ~~functioned~~ existed at all a council of ministers under the Chālukyas. Contemporary works like Vikramānkadēvacharita and the inscriptions of the feudatories of the Chālukyas not only refer to the existence of this council but tell us about the way it functioned. However, in the records of the Chālukyas themselves we do not come across any reference to it. But still we can conclude that the council existed and functioned as it did in the courts of their subordinates, ~~who must have borrowed it from their suzerains.~~ Here are a few references in literature and records to the council of ministers of the Chālukyas. These examples clearly show that the king, on certain occasions, acted according to the advice of the ministers.

When Sōmēśvara I went to perform penance with his queen, in order to obtain a son, he made over the kingdom to the care of his ministers. Further, it is said that the same king took the consent of his ministers before he -- travelled to the sacred stream of the Tungabhadrā where he died.[58] In A.D. 1050 Akkādēvī was governing Kisukād 70, Toragere 60 and Māsavādi 140. The record[59] says that in the camp of Pannālāyakōte, on the specified date, seven ministers in concert with the officer in charge of the nādu (nādapergade) and other administrative officials granted to eight

Settis and eighty households a renewal of the charter of their local administration, which had partly broken down in the stress of the war with the Cholas. In an inscription[60] dated A.D. 1054 we are told that Jagadekamalla Nolamba Brahmadhiraja Ghattiyarasa, the Urodeya Sivamayya, and the hundred and twenty Mahajanas assembled together and, with the consent (anumatadol) of the five ministers of the Nolamba chief, Narasinghadeva, made a gift of land to the Jaina teacher, Ashtopavasi Bhalara for the basadi constructed by them. In Degamve inscription[61] of A.D. 1174 we get some very interesting details. Kamaladevi, the wife of Sivachitta-Vira-Permadideva, the Kadamba chieftain, expressed her desire to make a grant to the Brahmanas of the village of Degamve and took her husband's consent. All the ministers headed by the Purohita Sri Vindhyavasi Bhattopadhyaya having pondered over the matter, notified their consent also (dattanumatishu cha paramarsapu . . .); and there after in A.D. 1174 Kamaladevi gave to those Brahmanas, the village of Degamve as an agrahara. The Hoysalas who were earlier the feudatories of the Chalukyas had a council of five ministers, the way it worked is made clear to us by the following example. In A.D. 1220 Markandadeva, the Urodeya of Hebbari in the Asandi Vritti and a number of gaudas of Holalkere vritti disputing the boundary of Badanahalu, Malahalu and Kalkere, went to the king who had pitched his camp outside Silugodu. There king Ballaladeva and his five ministers settled the dispute that had arisen regarding the boundary of the two nads, Nonambavadi and Gangavadi.[62]

Section 7

Plurality of offices held by ministers:

From the records of the Chālukyas we get the information that some of the distinguished ministers held more than one office. A couple of examples may be cited here. An epigraph[63] of A.D. 1092 describes Dandanāyaka Chāvundarasa as Mahāpradhāna, ~~Superintendent of the Palace~~ Antahpur Antahpuradhyaksha, Heggade and dandanāyaka of Banavāsināḍu, Mahāpradhāna of Madhyadēśa and Mahāsandhivigrahi. In a stone inscription, Dandanāyaka Bammadēvarasa is designated as Mahāpradhāna, Antahpurādhyaksha, Karituragasāhanaveggade (chief of the cavalry and elephant corps), Śrīkarana (chief accountant), Hēri Karnātasandhivigrahi (Senior Minister of peace and war of Karnāṭaka), Pasāyita, Manevergade, Sēnādhipati and Adapada.[64] In addition to these ministerial offices at the centre, some members of the imperial council were also entrusted with the administration of provinces as will be shown in Chapter V. From these examples as ~~Professor K.A. Nilakantasastri says,~~[65] it appears that one and the same minister held a number of offices.[65] Whether he held all of them at the same time or at different times is difficult to make out.

Section 8

Ministerial Titles:

Normally, the Chālukya kings had a high regard for their ministers and hence the latter were loyal to them. A few instances of kings honouring their loyal ministers by means of titles may now be noted. In A.D. 1068 during the reign of Bhuvanaikamalla Sōmēśvara, Mahāmandalēśvara Lakshmarasa who was the most distinguished minister is described as "beloved servant, active, victorious, indispensable to the Chālukya kingdom, accomplished, strict in revenue matters, greatly honoured of high rank and one who had acquired fame in war." Further he is styled as Śrī Bhuvanaikamallā Vallabha rājya samuddharanam (promoter of the kingdom of Bhuvanaikamalla Sōmēśvara II).[66] Dandanāyaka Anantapāla is described as Ayyana singa (lion of his lord.).[67] Dandanāyaka Gōvindarasa is called Tribhuvanamalladēva Vijayadakshinabhujā dandam (rod of victory in the right arm of Tribhuvanamalladēva).[68]

Besides conferring titles the kings honoured their favourite ministers. A copper plate of Saka 1009 (A.D. 1086), states that on the occasion of the victory the ruler conferred on the minister Bammeya Nāyaka several titles and honours such as palanquins, umbrella, fly-whisk and an escort of cavaliers and one thousand foot-soldiers and granted to him the village Chalikhēda situated in Kolanūru 30 together with the taxes on several articles of merchandise.[69]

The ministers reciprocated by offering prayers for the prosperity of their rulers. Thus, on the occasion of a solar eclipse Dandanāyaka Lakshmarasa made a gift of rent-free land to god Kēśavadēva Mandayagudi for worship and sacrifices, at Chālukya Bhīmavaram in Vengi-nāḍu for the wealth, strength, long life, health, prosperity and power of the emperor.[70]

Section 9

Checks on ministers:

The king tested the ministers before appointing them. The Yēwūr record[71] of A.D. 1077 says that Koppadēva, father of Dandanāyaka Ravidēva, earned the approbation of king Jayasimha II by the unique manner in which he showed his uprightness under test before he was appointed as an officer in the Treasury. It was enjoined by Hindu political writers that the king, before taking them into service must test the - - virtue of officials in the fire of temptation and this inscription supplies us with an actual instance. The king did not merely stop at this. He continuously observed them through his spies as the following account from Yaśastilaka will show.

The author of Yaśastilaka[72] regards the proper control and supervision of the activities of the ministers by the king as the first and foremost requisite in the administration of the state. He expresses that the evil ways of ministers cease only when the king is strict in determining - - issues of justice and injustice; if the king is lenient, indolent and bent on the pleasures of the moment, the ministers are bound to prove insolent and disloyal. The evil consequences of ministerial corruption are summed up thus -

> Sedition among the citizens, depletion of the treasury, decimation of the population, disaffection of kinsmen, hostility of friends and the emigration of the high-born.

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The king watched the activities of his ministers through spies. The importance of spies is stressed thus by Sōmadēva in Yaśastilaka:[73] "Let those kings, who have the curiosity to visualise what is in the mind of every one, have spies only for eyes. Those who are not aware of the situation of themselves and others, through the movements of spies, are deprived of both wealth and life by the action of their officials and foes."

Further in the Yaśastilaka[74] there is an interesting account of the report of a spy on the activities of a minister that is worth noting here. The spy gives an idea of the particular minister's administration by saying that the latter demands unpaid labour when the people are busy sowing and collects taxes before the corn is ripe, while the harvest is spoilt by the unlicensed movements of the soldiery. The minister is described as a monster of corruption, to wit, bribery and extortion and after cheating the ruler as he did the former kings, will one day go over to some other king like a trumpeter who serves any one employing him. He is said to be brave and valiant in the presence of merchants, physicians, the weak and the deformed but, like an ape, maintains discreet silence in the presence of warriors and desperadoes. Speaking on the origin of villains, the spy relates that, in the olden days, there came into being fourteen, or rather eighteen of them. He declares that the king's minister combines in himself vices of all the categories of villains enumerated by him. Further, the

spy represents that minister as an enemy of religion. He misappropriates money donated for the worship of the gods, and breaks or melts down valuable idols and replaces them by others of lesser value. Sometimes, he would sell an idol, and, with the proceeds, celebrate a religious festival. It is also his habit to rob people by employing the methods of thugs. Besides, he confiscates villages and property endowed for the purpose of maintaining the worship of the gods. Crime and irreligion play their part in a more serious charge -- brought against the minister. The latter had employed five chandalas, knowing them to be such, in his household for cooking and drawing water; but this violation of the caste-rules gave rise to a scandal, and on one night he murdered them all while they were fast asleep. The spy concludes by saying that the religious merit of a king and the joy and happiness of his friends and servants depend upon the removal of wicked ministers.

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FOOT-NOTES

1. Manasollasa, II, vv. 52-59 and 697.
2. Ibid, vv. 52-59.
3. Yasastilaka, IV, 155-56.
4. EI, Vol. XII, p. 274.
5. SII, Vol. XI(I), No. 158.
6. EI, Vol. XV, pp. 352-54.
7. Ibid, Vol. XVI, pp. 33-34.
8. Ibid, Vol. X, p. 71.
9. Vaddaradhana, pp. 2-4.
10. EI, Vol. XX, p. 64.
11. ARSIE, BK, 110 of 1926-27.
12. HAS, No. 8.
13. Ibid.
14. SII, Vol. IX(I), No. 213.
15. Manasollasa, I, v. 57.
16. IA, Vol. V, p. 278.
17. Ibid., Vol. IX, p. 35.
18. EI, Vol. XV, pp. 78-79.
19. Manasollasa I, vv. 60-89.

19-A. JBBRAS, Vol. IX, P 275.

20. Ibid. vv. 127-30.
21. Yasastilaka, III, V, 250. Handiqui's Yasastilaka and Indian Culture, is a model which shows how a literary work can be made to throw light on the conditions of the times.
22. State and Government in Ancient India, P.171

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23. Mitakshara, I, p. 319.
24. ARSIE, SK No. 234 of 1918.
25. EC, Vol. VII, SK 267.
26. SII, IX(I), No. 240.
26-a. Ibid, XI(I), No. 65.
27. Yasastilaka, III, vv. 111-15.
28. Manusmriti, 7, 223.
29. Yajnavalkya 1, 330.
~~30. Ibid. 1, 338-39.~~
30. Arthasastra, Pt. II, pp. 23-26.
31. Ibid.
32. Nitivakyamrita, pp. 172-74.
33. EI, Vol. XII, p. 274.
34. Sukranitisara, II, 96.
35. Nitivakyamrita, Cha-pter X, pp. 101-2.
36. SII, Vol. XI(I), No. 50.
37. EI, Vol. XVI, p. 47.
38. SII, Vol. IX(I), No. 277.
39. Manasollasa II, vv. 90-92.
40. Nitivakyamrita XXI, 5.
41. EI, Vol. XVI, p. 47.
42. IA, Vol. V, p. 278.
43. HAS, No. 8.
44. The Rashtrakutas, p. 170.
45. Manasollasa II, vv. 93-94.
46. EC, Vol. VII, Sk 153.
47. Yasastilaka, III, 112-13.
48. IA, Vol. VIII, p. 19.

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49. EI, Vol. III, p. 270.

50. EC, Vol.VII, Sk 106.

51. SII, Vol. IX(I), No. 196.

52. EI, Vol. XVI, p. 47.

53. EC, Vol. VIII, Sb 299.

54. IA, Vol. XLIII, p. 3.

55. SII, Vol. XI(II), No. 173.

56. Early History of the Deccan, Pts. I-VI, p. 392.

57. Kannada Sahitya Parishat Patrike, Vol. XXVI, No. 1, p. 26.

58. Vik. Cha. IV, 44-68.

59. EI, XV, pp. 78-9.

60. SII, IX(I), No. 115.

61. Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX, p. 275.

62. EC, VII, Ci 72.

63. Ibid., Sk 166.

64. Ibid., No. 267.

65. EHD, Pts. I-VI, pp. 391-2.

66. EC, Vol. VII, Sk. 136.

67. SII, Vol. XI(II) No. 149.

68. EC, Vol. VII Sk. 137 .

69. ARSIE, ~~No.~~ ~~of~~ 1925-26, P 93

70. SII, Vol. IX, p. ~~274.~~ No 68.

71. EI, Vol. XII, p. 274.

Jayasimhabhūpanam tannāyada ondupadhavisudhiyim mechchisi taddayeyim padedom negalda akshaya nidhi bhandāragaranatanadāspadamum.

72. Yasastilaka Bk IV.

73. Ibid, III, vv. 116-17.

74. Ibid, III

Chapter IV

THE SECRETARIAT AND DEPARTMENTS

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CHAPTER IV

The Secretariat and the Departments

Section 1

The Secretariat

The secretariat of the Chālukyas was under a minister who was called the Head of the Seventy-two Departments (Bāhattaraniyōgādhipati). Some of the references to this office are as follows. In a record[1] dated A.D. 1058 Dandanāyaka Madhusūdana is said to have held this office and further he is described as a very Yaugandharāyana in the efficient employment of these seventy-two services. In another inscription[2] of A.D. 1168 Dandanāyaka Bōlikeya Kēśimayya is described as Sēnādibāhattaraniyōgādhishtāyaka.

This Bāhattaraniyōgādhishtāyaka was very likely to have been the officer in charge of co-ordinating the work of the various departments of the government, something like the Chief Secretary to the Government in modern times. Since the time of Manu[3] the conventional number of departments in government is seventy-two. Curiously enough the Mānasōllāsa[3] gives a list of sixty-six departments which is given below.

1.	Dēśādhikāri	Officers in charge of	Divisions
2.	Grāmādhikāri	- do -	Villages
3.	Dharmādhikāri	- do -	Justice
4.	Arthādhikāri	- do -	Finance
5.	Kāmādhikāri	- do -	Stores
6.	Kōśādhikāri	- do -	Treasury
7.	Balādhikāri	- do -	Military
8.	Durgādhikāri	- do -	Forts
9.	Vastrādhikāri[4]	- do -	Robes
10.	Bhūshādhikāri	- do -	Ornaments

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11.	Niskādhikāri	Officers in charge of	Coins
12.	Varṇādhikāri	- do -	Castes
13.	Tulādhikāri	- do -	Measures
14.	Mudrādhikāri	- do -	Stamped Coins
15..	Mūlyādhikāri	- do -	fixing prices or wages or salaries
16.	Aṭṭaghādhikāri	- do -	Market
17.	Dūtādhikāri	- do -	Envoys or Messengers
18.	Dustādhikāri	- do -	Jails
19.	Tīrthādhikāri	- do -	Dharma and State business
20.	Nāvādhikāri	- do -	Navy
21.	Mārgādhikāri	- do -	Frontiers or Entrances
22.	Dvārādhikāri	- do -	Gates
23.	Bhārādhikāri	- do -	Weights
24.	Dvīpādhikāri	- do -	Islands
25.	Dvāsthādhikāri	- do -	Door keepers
26.	Mallādhikāri	- do -	Wrestlers
27.	Aṅgādhikāri	The A.D.C.	
28.	Yōdhādhikāri	Officers in charge of	Infantry
29.	Dēvādhikāri	- do -	Temples
30.	Śāstrādhikāri	- do -	Śāstras
31.	Dānādhikāri	- do -	Charities
32.	Dandādhikāri	- do -	Justice
33.	Gajādhikāri	- do -	Elephant corps
34.	Aśvādhikāri	- do -	Cavalry

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35.	Rathādhikāri	Officers in charge of Chariots	
36.	Prānādhikāri	Medical Officers.	
37.	Śastrādhikāri	Officers in charge of Weapons	
38.	Chāpādhikāri	- do -	Archery
39.	Mrgādhikāri	- do -	Wild life
40.	Pakshādhikāri	- do -	Aviary
41.	Snānādhikāri	- do -	Baths
42.	Sūdādhikāri	- do -	Kitchen
43.	Tōyādhikāri	- do -	Water
44.	Chchatrādhikāri	- do -	the White Umbrella
45.	Dīpādhikāri	- do -	Lights
46.	Tailādhikāri	- do -	Oil
47.	Gāvādhikāri	- do -	Cattle
48.	Ghāsādhikāri	- do -	Pasture lands or forests
49.	Kshīrādhikāri	- do -	Milk
50.	Karmādhikāri	- do -	Rites
51.	Śayyādhikāri	- do -	Bed chambers
52.	Kāntādhikāri	- do -	Harem
53.	Putrādhikāri	- do -	Princes
54.	Vidyādhikāri	- do -	Learning
55.	Vādyādhikāri	- do -	Musical Instruments
56.	Gītādhikāri	- do -	Music (Vocal)
57.	Nrtyādhikāri	- do -	Dance

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58.	Chitrādhikāri	Officers in charge of	Picture Gallery
59.	Parnādhikāri	- do -	Gardens
60.	Khanyādhikāri	- do -	Mines
61.	Sulkādhikāri	- do -	Customs
62.	Dhānyādhikāri	- do -	Warehouses
63.	Sudhādhikāri	- do -	Whitewashing and Painting
64.	Vastrādhikāri	- do -	Robes
65.	Asmādhikāri	- do -	Precious Stones
66.	Mudrādhikāri	- do -	The Royal Seal

The Kākatīyas who in the early period of their history were the feudatories of the Chālukyas inherited this type of classification of officials into niyōgas from their suzerains.[5] The Hoysalas inherited this practice of having an officer called Bāhattaraniyōgādhipati. But Dr. Derret thinks that this office of Bāhattaraniyōgādhipati was "a mere title which was a favourite among subordinates of the old emperors of - - Kuntala; after the achievement of imperial status many Hoysala ministers sported it."[6] We have seen that it was not a mere title but a high office and this is clear from the record[7] dated A.D. 1168 already noticed which says that Dandanāyaka Hōḷikeya Kēśimayya held the office of Bāhattaraniyōgādhishtāyaka comprising the army (sēna) and others (Sēnādibahāttaraniyōgādhishtāyaka). While the Mānasōllāsa gives a list of 66 departments the conventional figure since the time of Manu is 72. In actual practice the number of departments seems to have depended upon the size of the kingdom. A large empire like that of Chālukyas may really have had sixty-six departments. Out of these sixty-six departments only a few of them are described in some detail in inscriptions. Presently we shall notice in detail the organization of some departments like Military, Finance, Religion and Records.

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Section 2

Military Organization

In the Mānasōllāsa[8] we are told of six kinds of troops, viz., maula (hereditary), bhrtya (hired troops), śrēni (guild troops), mitra (troops of an ally or friendly power or feudatory), amitra (troops that once belonged to the enemy) and Ātavika (wild tribes as troops). The epigraphs of this periods while describing the victories resulting in the surrender of war materials refer to elephants, infantry and cavalry.[9] But there is no reference to chariots. It may be noted here that although we do not hear of the chariots in the Chālukya epigraphs there is a reference to the officer of the chariots (Rathādhikāri) in the Mānasōllāsa as noticed above. Hence it is rather difficult to say whether the Chālukya army contained the usual four divisions. But it definitely contained the three divisions, viz. elephants, horses and foot soldiers.[10]

There was a Commander-in-Chief (Mahāsēnādhipati)[11] who was probably in charge of the overall control of the army. Inscriptions contain references to the existence of another important officer - Sēnādhipati or Sēnāpati.[12] It could be that Mahāsēnādhipati and Sēnādhipati were identical or more probably the latter might be the leader of a section of the army. There are references to other officers like Karituragapatta Śāhani and Āneya Sāhani.[13] They were in charge of elephants and horses respectively. Each corps of the army had its own commander. References are made to the commander of the elephant corps[14] and cavalry corps.[15]

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The recruitment to the army was open to all the classes and it was not confined to any class or classes in particular. The Chālukya army was broad based. Many inscriptions of this period tell us of the participation of the Brāhmana generals in the military campaigns and of the preparedness of artisans and merchants to take a share in the fighting if circumstances permitted.

A description of the Deccani army which occurs in the account of a military review given by Sōmadēva Sūri in his work Yaśastilaka[16] is interesting enough for us to make a brief reference to it. According to the author, the infantry wore red caps (Pagaris) tapering up to a horn-like point in the middle which made them look like a row of unicorns; they had closely shaven faces; they wore necklaces of three bands of multi-coloured beads over their covered necks; their iron bracelets were shaped like snakes; daggers adorned their waists; their clothes were tightly girded up at the loins; they wielded many weapons with skill and they were accompanied by bards who sang of their former deeds of valour and roused them to fresh endeavour and achievement.

The hero-stones from Hāngal, Tilivalli, Bālūr and Tambūr, all belonging to the 12th century A.D. depict the arms and weapons used by the soldiers in battle. The foot-soldiers protected their bodies with a steel armour covering the arms and descending well below the knees. All the infantry carried their broad sword as their chief weapon. These swords were rather long, sometimes straight and sometimes slightly curved. They are also seen carrying round shields which had rings inside to be fixed on the forearm. In addition, they are found equipped with either

spear or cross-bow and arrows. It can be seen that the horses were not only provided with saddle but their vulnerable parts like the neck, the loins and the knees were also covered by coats of mail. The elephants carried the howdah.

The military band consisted of the kettle-drum, the battle-horns and the conches. The kettle-drum was sounded when the army was marching.[17]

The soldier's ideal was a lofty one. It was to win or to die; to flee from the battle-field was to incur indelible infamy. The soldier who died in the frontal fight was ranked with a Yōgi and he had a glorious entry into heaven through the disk of the sun.[18] Further, the soldier's work was applauded in which fame was the reward of victory, while death ensured him the company of heavenly damsels, and it was declared that no one should shrink from death on the battle-field as life in any event is but short.[19] An excellent example of the type of appreciation which followed success in war is found in an undated inscription from the Bellary district in which Mahāmandalēśvara Barmadēvarasa is said to have first become the lord of the bride of Prosperity, then the lover of the goddess of Victory, and thus finally acceptable to the goddess of Bhārata - Śrīvadhugīśanāgi jayalakshmige vallabhanāgi Bhāratadēvige nallanāgi.[20]

Forts

Forts played a dominant part in the defence of the realm. The Mānasōllāsa[21] speaks of nine kinds of forts, viz., water-fort (jaladurga), hill-fort (giridurga), stone-fort (pāshāna durga), brick-fort (ishtika durga), mud-fort (mrittika durga), forest-fort (vana durga), desert- fort (marudurga), wooden-fort (dāru durga) and men-fort (naradurga). Of the nine kinds of forts mentioned three types are referred to in the Kalkere inscription[22] of Vikramāditya VI which describes vividly the valourous activities of Dandanāyaka Gōvindarasa. It also says that this general could easily scale over the forts which even the king considered to be impregnable - forts whether they be water-fort (jala durga), hill-fort (giri durga) or forest-fort (vanadurga).

Further, the Mānasōllāsa[23] prescribes that forts should possess plenty of arms, food-grains, drugs and other materials, wealth, horses, elephants, beasts of burden, machines, water and fodder. Besides, the services of the Brāhmanas and artisans were to be made available there. The inscriptions in the Gutti fort speak not only of the equipment necessary for the defence of a fort but also give many more details about its administration, which we do not find in the Mānasōllāsa.

The fort in Gutti appears to have been a very important one and in the Chālukya-Chōla war it played a very significant part and it was one of the earliest to be attacked by the Chōlas when they wanted to invade the Chālukya dominions. This is made clear by the inscription[24] issued at the time of the beginning of the reign of Sōmēśvara II. Kulōttunga

Chōḷa wanted to take advantage of the commencement of a new reign in the kingdom of his traditional adversary and exclaimed that "A new reign, a kingdom fit for a hero, this is the time to invade it; I will surround Gutti and besiege it."

This strategic position of the Gutti fort naturally demanded much attention from the Chālukyas of Kalyāṇa. There are many records[25] which give us excellent details of the administration of this fort. The records refer to (1) the fort at Gutti (Guttiya kōte); (2) the military camp (pāleya) there; (3) the town of Gutti and (4) the officials in charge of the above three. The fort, the camp, and the town each had its own dandanāyaka at its head known as Kōṭeya dandanāyaka, padode dandanāyaka and Guttiya adhikāri respectively. In the fort and the camp along with the dandanāyakas there were Rājādhyakshas (king's officers) known as Kōṭeya Rājādhyaksha and Pāleya Rājādhyaksha. The exact functions of these officers are not made clear in the records. But since they had secretaries (sēnabōva) attached to their office, we can surmise that they were in charge of the establishment, leaving the dandanāyakas free to attend to the military and executive functions. In these latter functions, they were assisted by others and among these the inscriptions mention two chiefs of guards (Kāhina nāyakaru) and a mechanic (jantravāha). There was a medical officer (Rāja-vaidya) in charge of this cantonment. The town of Gutti like many towns of the times had a pergaḍe who worked under the Guttiya adhikāri mentioned above. Very few records in early Indian

history give as many details of administration of forts as the records in Gutti do.

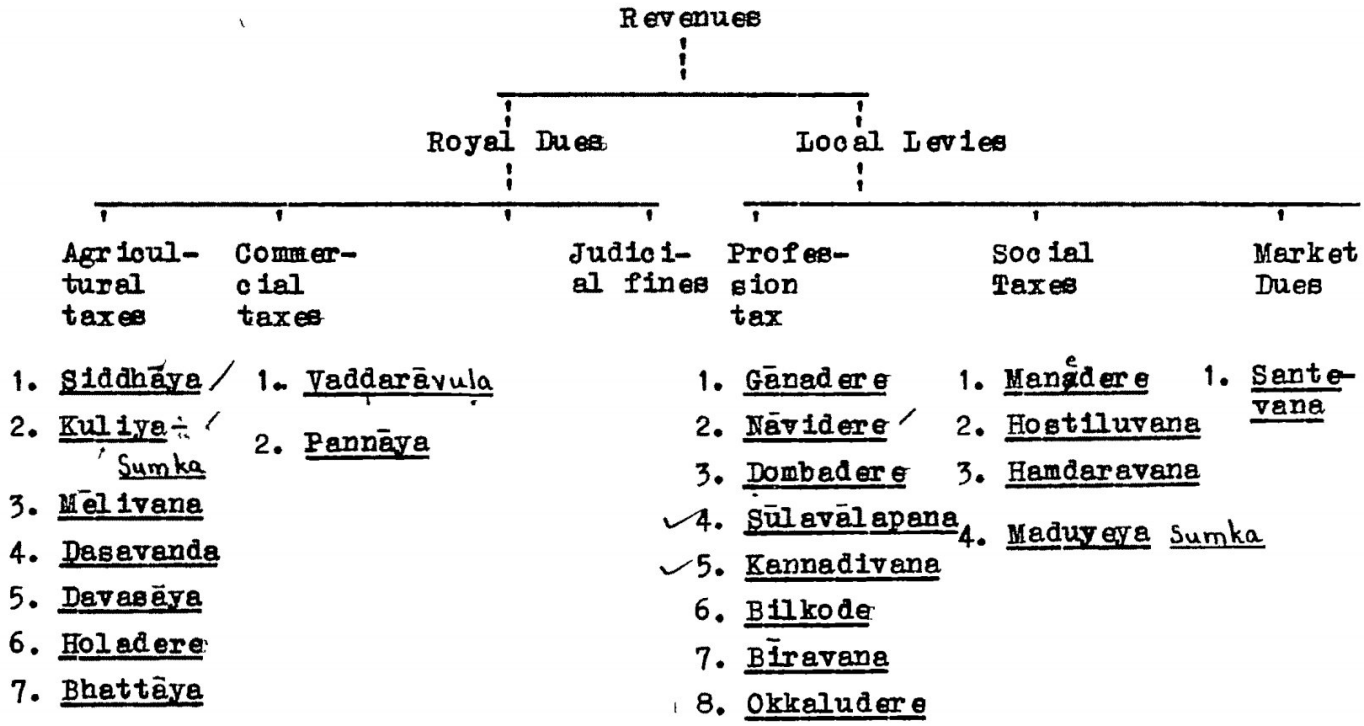
Similar administrative machinery may have existed in other forts of the kingdom like Aihole, Banavāsi, Malakhēd, Kòppāl and Pannāla. These forts were under the direct control of the king. Thus in A.D. 1121 the king's officer Dandānayaka Bhōgadēvayya was ruling over Gutti fort. He was a subordinate of Dandanāyaka Bhōgabhaṭṭayya who was Minister (Mahāpradhāna) and held the offices of the Minister for Peace and War for Kannada region and also Chief of the Army under King Vikramāditya VI.[26]

Section 3

The Administration of Finance:

The Revenue.

The Mānasōllāsa[27] says that the king's treasury should be always filled with gold, silver, jewels, ornaments and costly clothes and that pure gold in the form of bars, niskas (coins) or ornaments should be held in reserve in the royal treasury. Various taxes collected in the territory constituted the principal revenue to it. A study of the inscriptions of this period shows that a large number of taxes and dues were levied and collected. However, it may be noted here that the actual import of many of these revenue terms referred to in the records is not clear and hence some suggestions have been made about their actual meaning.



The various taxes collected in the kingdom may be broadly grouped into royal dues and local cesses. The royal dues include the agricultural taxes, commercial taxes and judicial fines.

First let us consider the agricultural taxes. The government derived the bulk of its revenue from the land-tax known as siddhāya.[28] The land was variously classified into black soil, red soil and the like, based upon the - - nature of the soil.[29] It was further categorised into good (uttamá), middling (madhyama) and inferior (kanishta) depending upon the fertility of the soil.[30] Terms of land-measure like kamma, nivarṯṯana and mattar clearly indicate that land was measured into those units. It is shown that 100 kammas make one mattar.[31] A nivarṯṯana was a little less than five acres of modern times.[32] The dimensions of the mattar are not definitely known. But the measuring rod differed from place to place. For instance, the Gadag inscription[33] says that a hundred mattar of land as measured by the rod of Annigere (Annigereya kōlu) was granted to a preceptor as vidyādāna. Another record[34] refers to a big rod of measure of the period of Daśavarma. Similarly another measuring rod called Kachchaĕriyagale was also in use. Kachchaĕri might be the village in the Hirekerur taluk of the Dharwar district. Bandhuchintāmani[35] pole was still another measuring rod. Thus we notice that the land was classified and properly measured. After this the king's officer assessed the revenue to be paid to the

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government.[36] It is not possible at present to determine the exact incidence of taxation on land. But, certainly it varied with the quality of the land. Kuliya sumka[37] was another tax levied probably on the betel-leaf gardens. Mēlivana[38] was perhaps the amount collected from among the members of the mēli, an agricultural body. The Gobbur inscription[39] records a grant of a pannāya collected at the rate of one hana on every Kunteyamēli by the guild of agriculturists. Dasavanda[40] was the one-tenth or some small share of the produce paid in cash or kind for the land -- granted to a person for repairing or building a tank. Davasāya[41] was probably a levy in kind on the produce of corn. Bhattāya[42] also might be a similar levy on paddy. Holadere[43] was apparently a tax on dry land.

Of the commercial taxes vaddarāgula sumka[44] was a source of revenue to the royal treasury. The meaning of this term is very obscure. Prof. K.A. Nilakanta Sastri suggests, "that the sumka was collected in three parts - one going to the immediate local authority who had the manneya of the place, another going to his immediate superior who was intermediate between him and the emperor - perjjumka (higher sumka) and the last belonging to the suzerain king or vadda-ragula ....."[45] But the exact import of this term is yet to be ascertained. Pannāya[46] was the duty collected on merchandise. Goods brought into the market were all taxed and the amount of the tax depended upon the quantity of the commodity. Inscriptions from

Alampūr[47] enumerate in detail the amount of tax collected on each commodity that was brought into the market. Commodities like cotton, salt, turmeric,, pepper, oil, ghee, ginger, jaggery, arecanut, betel-leaves, sugar,, loads of fire-wood, and other such goods were taxed.

Judicial fines (Dandāya) constituted another source of income to the state. The Kōgali inscription[48] specified the fines to be paid: 12 gadyānas for trespass; 12 panas for not completly keeping up the promise and 12 gadyanas for breaking the promise. According to the Bodhan record[49] a fine of 52 drammas was to be levied for transgression of orders; 12 drammas for unlawful seizure; 96 drammas for stabbing and 1,000 for drawing the dagger. As regards the relative value of pana to gadyāna we now know that 10 panas amounted to 1 gadyāna and pon was a synonym for gadyāna.[50]

Revenue Officers:

The administration of these innumerable taxes and tolls required the services of a large number of officials. The Chālukyas took great pains in selecting revenue officials. Thus, for instance, in an inscription[51] of A.D. 1068 Mahā-mandalēśvara Lakshmarasa is described as a strict revenue servant. Ministers were charged with the duties of over-all administration of these taxes and tolls. Thus, we see in A.D. 1112[52] during the reign of Vikramāditya VI Mahāsāmant-ādhipati Anantapālayya was in charge of the collection of Vaddarūla tax of the entire Seven-and-a-Half country. He had Mahāpradhāna Dandanāyaka Aliya Mādirājarasa as his sub-

ordinate who was in charge of the vaddarula of ~~Belavadi~~ Banavāsi 12,000, Halasige 12,000, and Nolambavādi 32,000. Dandanāyaka Pāyimarasa was a subordinate of Dandanāyaka Aḷiya Mādirājarasa. The former held the charge of the vaddarula tax of Nolambavādi 32,000 division. In another inscription[53] of A.D. 1102, Dandanāyaka Bhīvanayya is said to have had among other duties the control of achchupannāya of the entire Seven and a Half land country. Mahāpradhāna Bhōgabhattaya is found in a record[54] dated A.D. 1127 to be in charge of the administration of the vaddarāvula sumka of the whole country and had under him a number of officers.

At the imperial court, there was the Chief Accounts Officer called Śrīkaraṇādhishṭāyaka.[55] There were other dignitaries to assist him in the accounts department.[56] Inscriptions indicate that there were accountants[57] for different taxes and levies.

Exemptions

Exemptions or parihāras were indicated when gifts of land or village were made. Thus, for instance, a record[58] of Sōmēśvara II dated A.D. 1074 states that Mahāsāmanta Jayakēśiyarasa, the Rāshtrakūṭaka of Purigere 300 visited the Permādi basadi at Purigere and made it into a pura (city) and exempted it from paying kirudere comprising taxes like manevana, piriyaravana, dhanabala and others due to the manneya.

That the Chālukyas like other Indian kings of their time spent on the palace and general administration, the army and on public works is very apparent. But since the records do

not give any indication about the proportion of these expenses to the total revenue, it is not possible to write anything more on this aspect.

The Treasury:

Inscriptions of this period throw considerable light on the administration of the treasury. The monarch appointed the Officer of the Royal Treasury (Bhandāragarana)[59] who seems to have exercised control over the entire financial administration in the kingdom. It appears that branches of the treasury were operating in different parts of the territory. In an epigraph[60] dated A.D. 1065 Mahāpradhāna Rūpabhattayya is described as the Treasurer of Bedargupe (Bedargupe Bhandāri). There was also a dandanāyaka who was in charge of the fiscal reserves (tadeya dandanāyaka) in the kingdom.[61]

Coins

Gold and silver coins were in use during the rule of the Chālukyas. Quite a number of coins are known to us from the records, like dramma, gadyāna, pana, suvarna, śhani-kāti,[62] salike, gulike,[63] kāgini,[64] māda, vīsa, adda,[65] pratāpa,[66] dharana. It seems that there were several types of gadyānas like - - dusaragadyāna,[67] kataka-gadyāna[68], perggade-gadyāna[69] and āni-gadyāna.[70] An inscription from Lakkundi[71] refers to a belli-gammata which may imply a mint of silver coins. The term kammata mentioned in the epigraph is a reference to the mint where the coins were struck. Sri N.L. Rao has already shown that there existed a mint at Sūdi,[72] and he

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surmised that there was one more at Lokkigundi, i.e. modern Lakkundi. This surmise is now confirmed, for we find that inscriptions[73] refer to the ānikāra (mint-master) at Lakkundi and to Lokkisrāheyagadyāna. Yet another epigraph[74] refers to the gadyāna of Lokkiya-achchu. Some coins ascribed to Taila II, Jayasimha I and his sons and other members of this dynasty are described by Buhler and others.[75] Some of the terms like achchu, āni, achchina kēni, achchina mole, connected with the mints of the period are known to us from the records.[76]

Section 4

Administration of religious matters:

As we have seen already the king evinced keen interest in promoting the proper practice of religion. For this purpose he appointed the Superintendent of Religion (Dharmādhikāri) of the rank of a Minister (Mahāpradhāna) who looked after the administration of grants and gifts and utilised the material resources (samasta sampad) for erecting halls of instruction at several places where discourses were held on Vēdas, Śāstra and the lore of the Sun and the Moon.[77]

Section 5

Office of Records:

Many epigraphs of this period ~~reveal to us~~ say that kings, ministers and other officials issued many charters. Hence there was the need for the proper maintenance of such records. At the imperial court of the Chālukyas there was a Sāsanādhikāri (officer of records) who was responsible for the proper maintenance of records. He had a large number of subordinates to assist him as evidenced by a record[78] dated A.D. 1024 which refers to Maipayya, a scribe attached to Sāsanādhikāri Mahāprachandadandanāyaka Prōlārya (Officer in charge of Royal Orders). When such grants were made, it was necessarily brought to the notice of the concerned officials. Thus, for instance, in A.D. 1077 Vikramāditya VI, on the petition of Raviyanabhaṭṭa, made a gift of land to Svayambhuśiva temple with the approval (sammatadi) of rāshtrapati, vishayapati, grāmakūṭaka, āyuktaka,[79] niyuktaka,[80] adhikārika and mahattara.[81] In A.D. 1123 Vikramāditya VI while making grants to Śivāchārya Vidyāśivapanditadēva for the purposes of worship, offerings and other services in the temple of god Tribhuvanamalla commended those who were concerned, "~~you~~, the rashtrapati, vishayapati, grāma-kūṭaka, āyuktaka, niyuktaka, adhikārika, mahattara and all others -" that the gifts made were to be free from all imposts, together with all revenue, free from inspection for royalties for three generations.[82]

Section 6:

The Administration of Justice

Contemporary literary works, particularly the Mānasōllāsa, throw much light on the administration of justice. It may be noted as follows. The qualifications of a judge are set out in the Mānasōllāsa.[83] The judge should have conquered all passions and be generous and courageous and well versed in smritis and śāstras. It styles a judge as Dharmādhikārin. When owing to the presence of other weighty business or ill-health the king cannot attend to the work of administering justice the Dharmādhikārin or the chief judge should decide the disputes.

The chief judge[84] who was known as Dharmādhikārin and Sabhāpati was to be preferably a learned Brāhmana. The Mānasōllāsa prescribes that, if a learned Brāhmana cannot be had for the post of Sabhāpati, then a Kshatriya or Vaisya who works for the promotion of the welfare of the people may be appointed; but the king should never appoint a śūdra as a judge. It is uttama if a Brāhmana is the Sabhāpati; it is madhyama if a Kshatriya is the Sabhāpati and adhama if a Vaisya is the Sabhāpati. Further, the author, Sōmadēva,[85] says that the king should have three or five or seven jurors (Sabhyas) to associate with the Sabhāpati in the disposal of suits. They should be learned in the Vedas and the Dharmaśāstras and be truthful. Thus, the Sabhāpati

(chief judge) with the Sabhyas constituted the court. There were also Brāhmanas who were members in this court. The distinction is that the Sabhyas were appointed by the king while Brāhmanas who were high born, pure in character, rich with experience and not jealous could attend and function as members of the court.

The Court Procedure:

The transaction of the business has four stages from the king's or judge's point of view: first receiving -- information from a person, then finding out under what section of law (vyavahārapada) the information falls, then consideration of the pleadings of the parties and the -- evidence by them and lastly the decision.[86] When a litigant comes before the court the king or judge should address him as follows: "What is your business? What is the injury done to you? Don't be afraid, speak out, man! By whom, when, where and why (was the injury caused)? When thus asked, all that he replies should be considered by the king or judge with the Sabhyas and Brāhmanas. Then the king or judge should send summons or dūtas to bring the accused to the court. The following were exempted from appearing before the court, viz. the diseased, one in calamity, one who is obstructed by somebody, one engaged in the king's business, one distressed, one intoxicated, a woman who is young, or who is of good family or who is recently delivered or who is in the period of menstruation or a maiden who is in a helpless condition.

When a defendant comes before the court, the information at first given by the plaintiff is to be written down accurately. And then the statement of the defendant must be recorded. Thus the statements of both plaintiff (vādin) and defendant (prativādin) must be properly recorded. When both the statements are ready the king should try the case. While conducting the trial the king must take into account evidence of documents written for some other purpose but refer to the case in question, witnesses produced, and smritis and śāstras. If these human means of proof are not possible or available the king should try cases through divine means by taking into account the age and condition of the parties concerned and the existing customs. Here it may be noted that the Mānasōllāsa prefers human means of proof to the -- divine ones.

The last stage in the judicial proceeding is decision. The Mitākshara[87] lays down that the judgement was to contain a brief statement of the plaint, the reply, the evidence, the deposition of witnesses, discussion thereof, arguments, Smriti texts applicable, the opinion of the Śabhyas, the decision, and the relief granted and should be signed by the chief justice and bear the royal seal.

Mānasōllāsa enumerates twenty vyavahārapadas (complaints lodged before the king).[88] Crimes and wrongs

entailed punishments and also religious sanctions (prāyaśchitta). Fines were imposed upon the criminals.

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FOOTNOTES

1. HAS, sonde 8. II, vv. 120 -35.
2. EI, vol V, P 225.
   ~~This term occurs twice in the text. But 'Vastra' may mean something different from robes.~~
3. Manasollasa II, VV 1207-33
4. This term occurs twice in the text. It may mean something differen from the robes
5. EHD, Pts. VII to XI, pp. 673-4.
6. The Hoysalas, p. 191.
7. EI, Vol. V, p. 225.
8. Manasollasa II, v. 556.
9. ARSIE, BK 2 of 1935--36.
10. SII, Vol. XI(I), No. 76.
11. EC, Vol. VII, Sk. 165.
12. ARSIE BK No. 68 of 1927-28.
13. SII, IX(I) No. 170
14. ARIE 155 of 1955-56.
15. SII, Vol. XI(I), No. 76.
16. Yasastilaka, p. chapter III, P 461 etc,
17. EC, Vol. VIII, Sa 45.
18. SII, Vol. XI(I), No. 57.
19. EC, Vol. VII, Sk. 307.
20. SII, Vol. IX(I), No. 287.
21. Manasóllasa Vol. I, vv. 541-555.
22. SII, Vol. XX No. 87.
23. Ibid., p. 79.
24. EC, Vol. VII, Sk. 136.

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25. SII, Vol. VIII, Nos. 362-75.
26. Ibid, No. 370.
27. Manasollasa Vol. I, v 394.
28. SII, Vol. XI(II), No. 206.
29. EI, Vol. XXXVI, p. 120.
30. ARSIE, BK 179 of 1933-34.
31. Indian Epigraphy, pp. 419-20.
32. The Rashtrakutas, p. 396.
33. SII, Vol. XI(I), No. 48.
34. ARSIE, BK No. 58 of 1937-38.
35. ARSIE, No. 61 of 1936-37.
36. ARIE No. 197 of 1947-48.
37. ARSIE, BK No. 109 of 1926-27.
38. ARIE No. 197 of 1947-48.
39. Ibid.
40. Mysore Gazetteer, Vol. II, p. 547.
41. ARSIE, BK No. 76 of 1935-36.
42. SII, XI(II) No. 206.
43. SII, XX, No. 91.
44. Ibid. No 34
45. EHD, Pts. I to VI, p. 390.
46. SII, Vol. XX, No. 44.
47. ARIE Nos. 112, 114 and 117 of 1959-60; cf Nos. 11, 12, etc. of the Chalukya records in Telangana Inscriptions. Vol. I.
48. SII, Vol. IX(I), No. 77
49. HAS No. 7
50. SII, Vol. XI(II), Introduction, p. IV.

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51. EC, Vol. VII, Sk. 136.
52. SII, Vol. IX(I), No. 188.
53. EI, XVI, p. 33.
54. SII, Vol. IX(I), No. 223.
55. ARSIE, BK, 233 of 1928-29.
56. SII XI(II), No. 158.
57. Ibid.
58. Ibid., Vol. XX, No. 47.
59. EI., Vol. XII, p. 280.
60. EC, Vol. VII, Sk. 170.
61. EI, Vol. XII, p. 333.
62. SII, Vol. XI(I), No. 40.
63. ARSIE, BK, No. 9 of 1930-31.
64. Ibid. No. 194 of 1926-27.
65. Ibid. No. 49 of 1927-28.
66. Ibid. No. 69 of 1937-38.
67. Ibid. No. 19 of 1927-28.
68. Ibid. No. 9 of 1930-31.
69. SII, Vol. XI(I), No. 40.
70. ARSIE BK No. 248 of 1927-28 .
71. Ibid. No. 55 of 1926-27.
72. SII, Vol. XI(II), Introduction P. IV.
73. ARSIE BK No. 45 and 51 of 1926-27; 430 of 1925-26.
74. ARSIE 233 of 1928-29.
75. IA, Vol. XXV, pp. 321-22; Indian Coins, pp. 37-38.

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76. ARSIE, BK, No. 55 of 1926-27.

77. EI, Vol. XV, pp. 358-60.

78. Ibid., Vol. II, p. 303.

79. Ibid., XI, p. 176.

80. Ayuktaka.

The term has been used even by Panini as early as in 500 B C where it signified a person entrusted with a duty of a special nature. From the example given in the Kaumudi to illustrate the rule, it seems probable that he may be a Brahmina employed as the pujāri, etc. or the āśritas, i.e. the learned men patronised by the king for holy merit.

EI, Vol. XI, p. 175.

81. Ibid., XII, pp. 289-90.

82. EC, Vol. XI, Dg 1.

83. Manasollasa, Vol. II, v. 93.

84. Ibid., v. 1257.

85. Ibid., v. 1246.

86. Ibid., vv. 1275-83.

87. Dharmasastra, Vol. III, p. 380.

88. Manasollasa, Vol. II, vv. 126-75.

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Chapter V

THE PROVINCIAL GOVERNMENT

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CHAPTER V

THE PROVINCIAL GOVERNMENT

Section 1: Organization of the Provincial Government: Division of the Empire

As a preliminary to a study of the salient features of the provincial government under the Chālukyas of Kalyāna, it is necessary to have a clear idea of provincial rule in the previous period, i.e. under the Kadambas, the Chālukyas of Bādami and the Rāshtrakūtas. This will help us ~~to~~ understand the system of provincial government under the Chālukyas of Kalyāna.

Under the Kadambas the kingdom was divided into various administrative units. It appears that there were four provinces, the North, East, West and South. Over each one of these provinces there ruled a viceroy selected from among the members of the royal family. According to Dr. Moraes[1] these viceroys rendered obedience to the king as long as he was in a strong position. But after his death they set up as sovereign masters in their respective regions. Incidentally it may be stated that this was not the case so far as the Chālukyas of Kalyāna were concerned.

The Chālukyas of Bādami superseded the Kadambas and established their rule in Karnātaka. The subjugated many ruling families and made them accept their suzerainty. As a result of all this the Chālukya empire had become bigger and administrative needs greater than those of the Kadambas.

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The vanquished dynasties like those of the Ālupas, Sindas, Sēndrakas, Gangas and others were permitted by the imperial sovereign to administer their respective territories as subordinate chieftains. The Chālukya monarchs entered into matrimonial alliances with some of their feudatories which must have evoked greater loyalty on their part to the sovereign.[2] The territory of the Chalukyas of Badami was divided into rāshtra, vishaya and nādu for purposes of administration.[3] Members of the royal family were appointed as governors over territorial divisions.[4]

The Rāshtrakūtas succeeded the Chālukyas of Bādāmi to the hegemony of the South. Their empire consisted of many feudatory kingdoms and directly administered areas. They maintained an effective check over their feudatories by appointing imperial residents at the courts of their feudatories who also used to keep their own representatives at the imperial court to watch the trend of events.[5] ~~At times,~~ whenever, a feudatory became disloyal he was dispossessed of his territory. Any act of rebellion on the part of the feudatory was put down by the local imperial officials.[6] Like the Chālukyas, the Rāshtrakūtas entered into matrimonial relations with some of their feudatories.[7] ~~Similar to that of their predecessors~~ The empire of the Rāshtrakūtas was also divided into units called variously as rāshtra, vishaya, and bhukti. Princes and princesses were also appointed to administer these provinces.[8] Commoners like Bankeya were appointed for such posts on account of their distinguished

service to the imperial sovereign. The provincial governors had their own courts which closely resembled that of the emperor. They had large military forces under them which were employed for the maintenance of peace and order in the province and to keep in check the local officials and feudatories. The provincial governors did not enjoy much autonomy, in cases of making grants of villages and appointments of subordinate local officials. There is a solitary instance of a provincial governor being assisted by a council of elders (Rāshtramahattaras).[9]

Now let us take up for our analysis the provincial government of the Chālukyas of Kalyāna. The peculiar feature of attaching numerical figures to the various administrative units into which the kingdom was divided to facilitate administration commenced during the rule of the Rāshtrakūtas. But it came into more intensive use under the Chālukyas of Kalyāna. Thus there were bigger units and smaller units. Let us draw the line between these two sets of units at 1,000. ~~Thus~~, the bigger divisions would be thousands and more and smaller would be less than thousand. The latter definitely stood for the villages and towns in them, while the former either signified the number of divisions called thousands or they may have stood for the revenue of the area or some may have signified the villages and some the revenue.[10]

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Administrative set up:

The Chālukya governors and feudatories had their own courts and their capitals which were the replicas of the imperial court on a smaller scale. Thus, for instance, -- Māhāmandalēśvara Lakshmarasa who was governing Belvola 300 and Purigere 300 had a council of ministers consisting of five members : Śrīkarana Dēvanayya Nāyaka, Pergade Nākimayya who was the chief officer of the state (Samastarājyabharanirūpitaraumappa), Pergade Rēvanayya, the Karana Āychapayya Nāyaka and Pasāyita Kātimayya.[11] We have seen earlier that Akkādēvī, the governor of Kisukād had a ministry of seven members and the Śilāhāras and the Nolambas also had ministries of different sizes. The machinery of the provincial government like that of the central government had become much more complicated and the number of offices had multiplied greatly as the empire of the Chālukyas had grown in size. Prominent among the officers of the household were the Superintendent of the Household (Maneveggade),[12] Bearer of the Betel Bag (Adapada),[13] and Chief of Robes (Mahāpasāyita).[14] In the court there was the chief counsellor (Hiriya Tantrapāla).[15] Sandhivigrahi[16] of the rank of Mahāpradhāna was employed in the conduct of diplomatic negotiations. He had an officer to assist him.[17] Prominent among the military officers were the Chief of the Army (Sēnādhipati)[18] and chief of the elephant corps (Āneya Sāhani).[19] The governor had, in one instance, at his command a force of 1000 soldiers.[20] Perhaps this might have

been the standing army. There was another minister in charge of the revenue administration known as Kaditāmātya.[21] He was assisted by Śrīkarana[22] who was in charge of the accounts department and piriya pergade[23] who was in charge of the revenues. The latter officer had under him (1) Davasāyada heggade[24] in charge of taxes collected in kind and (2) Hejjunkada heggade[25] in charge of customs. Yet another officer in the customs department was the Sunkada adhikāri.[26] Chief treasury officers of three ranks[27] administered the financial matters of the province. In the province the dharmādhyaksha[28] probably administered religious matters.

Section 2

The Provincial Heads:

From the source material at our disposal we learn that the Chālukyas followed certain definite principles in making appointments of provincial heads. Princes, Princesses, ministers, dandanāyakas and feudatories were entrusted with the administration of these provinces.

(a) Princes:

Appointing princes as governors was a common feature in this period. It was in the fitness of things that these princes were put in charge of the administration as they were required to get themselves acquainted with the art of government. It was a part of their education and training in matters of statecraft. A few such examples may now be given.

PRINCE SŌMĒŚVARA II

Prince Sōmēśvara II was the son of king Sōmēśvara I by his queen Bāchaladēvi. During the reign of Sōmēśvara I in A.D. 1049[29] and again in A.D. 1053[30] and in A.D. 1054[31] he was administering the divisions of Belvola 300 and - - Puṟgere 300.

PRINCE VIKRAMĀDITYA VI

During the reign of Sōmēśvara I in A.D. 1055 prince Vikramāditya VI was appointed governor over Gangavādi 96,000 and Banavāsi 12,000 provinces. In addition to these during the year A.D. 1057 he was given the charge of the administration of Nolambavādi 32,000 province.[32]

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PRINCE JAYASIMHA

Since it is only Jayasimha's career that illustrates best how a capable prince could rise from being the governor of a few provinces into that of the governor of many provinces, we give more details about it. We have already seen how when his ambition exceeded his discretion he lost his life.

Prince Jayasimha was another son of Sōmēśvara I by his queen Bāchaladēvī. Jayasimha started his political career as governor of Tardavādi 1,000 province under his father about A.D. 1064.[33] He often used his father's title Trailōkyamalla. During the reign of Sōmēśvara II, he became the viceroy of Nolambavādi 32,000 and ~~Sindavādi 1,000 and~~ he began to rule over these divisions from the capital Kampile in A.D. 1068.[34] A stone inscription[35] discovered at Siddāpur in the Molakalmuru taluk of the Chitradurga district calls prince Jayasimha as Annanasinga (lion of his elder brother). In the strife between Sōmēśvara II and Vikramāditya VI t he took the side of the latter. -- Bilhana[36] says that Jayasimha was made the governor of Banavāsi as a reward on the day of Vikramāditya's coronation. The inscriptions support Bilhana and state that Jayasimha was made the governor of the two Six-hundreds (Belvola 300 and Purigere 300) as early as 25th June, 1077, and this division was usually the charge of the heir-apparent.[37] Another stone inscription[38] of A.D. 1077 August 6th calls

him Yuvarāja (the heir apparent) and tells us that he governed the territorial divisions of Kōgali 500 and Kundūr 1,000, -- Purigere 300 and Belvola 300 from the capital Ētagiri. Very soon more and more territory was added to the charge of -- Jayasimha who became governor of the divisions like Sāntalige,[39] Kadambalige,[40] Mandali,[41] Sindavādi,[42] and others. Jayasimha kept his place as viceroy till the end of A.D. 1082 and this information is found in the stone inscription dated A.D. 25th June, 1082, discovered at Kūrtakōti in Gadag taluk of the Dharwar district, which incidentally tells us that Yuvarāja Trailōkyamalla-Vīra-Nolamba-Pallava-Permādi Jayasinghadēva ruled over Purigere 300, Belvola 300, Banavāse 12,000 and Kundūr 1,000. Thus, it can be said that Jayasimha till the end of A.D. 1082 enjoyed the full confidence of the ruling monarch Vikramāditya VI. The other later example of princess acting as governors are Mallikārjuna,[43] Sōmēśvara III,[44] Tailapa III[45] and Sōmēśvara IV.[46]

(b) Princesses:

The part played by queens and other princesses as heads of the various territorial divisions other than provinces of the empire has already been discussed in detail in Chapter II. That they were not mere figureheads and that their contribution to the welfare of the empire was considerable can be made clear by citing some examples of queens and princesses as governors.

Akkādēvī was the most distinguished princess of the Chālukya royal family. She was the daughter of Irivabedanga Dasavarma brother of Satyāśraya and the sister of Vikramāditya V. In a record[47] of A.D. 1010 she is described as gunada bedamgi (adorned with virtues) and ēka vākyge (truthful). She was given in marriage to Mayūravarma, the Kadamba chief of Hāngal. She had a son called Toyimadēva. Akkādēvī was associated with the administration of territories over a very long period of ~~about~~ ~~about~~ forty-four years ~~ranging~~ i.e from A.D. 1010 to A.D. 1054. In A.D. 1010[48] she was administering Kisukād 70. In the year A.D. 1054[49] she figures as the governor of Kisukād 70, Toragere 60 and Māsiyavādi 140. ~~It is interesting to note that Akkādēvī administered these territories over such a long period of at least forty-four years and~~ Thus it is enough proof of her extraordinary efficiency in dealing with matters of administration.

It appears that Jayasimha had a queen called Lakshmādēvī. The Gudugudi inscription[50] dated A.D. 1038 states that when Jayasimhadēva was ruling, Lakshmādēvī was administering the Banavāse 12,000 province ~~while Mayūravarma of~~

~~the Kadamba family was administering~~ Pānungal 500. The record does not clearly say that Lakshmādēvī was the queen of the Chālukya monarch, but still by taking into account the manner in which she is introduced in the record it may perhaps be assumed thus. Mailaladēvī was the senior queen of the Chālukya monarch Sōmēśvara I. In a stone inscription[51] of A.D. 1053-54 found at Tilivalli in the ~~Hirekerur~~ Hāngal taluk of the Dharwar district, it is said that Mailaladēvī was administering Banavāsi 12,000 province.

(c) Ministers:

The Chālukyas entrusted the administration of some of the provinces to their ministers. Epigraphs of this period throw a flood of light on this practice. As the ministers were distinguished men the king placed them in charge of the administration of some of the territorial divisions. When ministers were appointed as governors, it is likely that one of the following happened: (1) They appointed deputies to look after the provincial administration or (2) they stayed in the provinces and had their agents in the capital. We have examples for the first and they are the following: In A.D. 1123[52] Mahāpradhāna Rāmayya was governing Banavase 12,000 ~~at~~ the order of Mahāpradhāna Sāṁipayya who was the Superintendent of the Royal Household (Maneveggade). In A.D. 1149[53] Mammarasa Dandādhināṭha was governing Belvola 300 on behalf of Mahāpradhāna Āneya Kēśimayya.

Dandanāyaka Vāvanarasa:

Instances of ministers being placed in charge of territorial divisions may now be cited. Dandanāyaka Vāvanarasa was the eldest son of Kēsavarasa. The stone inscription[54] of Śaka 950 (A.D. 1028-29) describes Dandanāyaka Vāvanarasa as Mahāprachandadandanāyaka who had obtained the distinguished honour of pañchamahāśabda. The record styles him as Mahāsandhivigrahādhipati. In A.D. 1028[55] he was governing Purigere 300 and Belvola 300. In a stone inscription[56] of A.D. 1037 ~~Dandanāyaka Vāvanarasa~~ he is described as a comet (or fire) to the Konkan, an uprooter of Pannāla, a grindstone to Beleyavattana, a shatterer of the pride of the fortress Bijavādi and a scatterer of Dōra.

Dandanāyaka Nāgadēva:

A stone inscription[57] of A.D. 1060 records the military exploits of Dandanāyaka Nāgadēva. He was holding the high office of Maneveggade and had attained the status of Mahāsāmantādhipati. He was also administering the divisions of Kisukād 70 and Toragere 60.

Dandanāyaka Anantapāla:

Anantapāla Dandanāyaka whom we have ~~considered~~ known earlier as one of the most illustrious ministers played a vital role in the administration of the Chālukya empire. He is found bearing the arasa title.[58] He comes on the scene in about A.D. 1098 and is found soon after enjoying the trusted position of the governor of the Two-Six-hundred (i.e.

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Purigere and Belvola), the Yuvarājapāda. Banavāsi 12,000 was added to his charge in the following year (A.D. 1099)[59] and he held it for about eight years (till A.D. 1107). Besides, he is seen administering the achchupannāya tax of the Seven-and-a-half-lakh country in A.D. 1100.[60] His responsibilities did not cease here. Because he took the lead in the conquest of Vengi from the Chōlas he was put in charge of the administration of the newly conquered province. -- Anantapāla's rule in Vengi province was in a semi-regal style, but it leaves no room to doubt that his rule there was established only after a hard-fought struggle in which the Chōla viceroy and his feudatories like the Velanānti chief Gonka suffered decisive reverses in the field.[61]

In an inscription found at Tripurāntaka in Markapuram taluk of the Kurnool district Dandanāyaka Anantapāla is described as Mahāsāmantādhipati and Mahāprachandadandanāyaka. And he held the offices of Bhānasaveggade, Maneveggade and Āstānavastunāyaka. ~~With him the~~ No other minister was entrusted with so many offices nor enjoyed so many privileges and honours as Anantapāla.

Gōvinda Dandanāyaka:

Anantapāla's right hand man was his nephew Dandanāyaka Gōvindarasa whom he brought to the king's notice. The ruler came to have as high a regard for him as for his uncle. He is described as the right arm in Vikramāditya's victories (Tribhuvanamalladēva Vijayedakshina bhuja dandaka) meaning thereby that he was indispensable both ~~in~~ for the king's con-

quests and in punishing the recalcitrant vassals in the empire. He was the Superintendent of the Royal Household (Maneverggade) and in A.D. 1114 he was administering the Banavāse 12,000, the Sāntalige 1,000 and the two Six-Hundred provinces and the customs, vaddarāvula and pannāya, evidently of those districts from the royal city of Balipura (Baligāmve). It is evident from this record that Gōvindarāja was a subordinate of Anantapāla in the same province of Banavāse 12,000.[63] Like his uncle, he was both a minister as well as a governor. As a minister he held the office of Mannever-ggade. As the governor, he ruled over Banavāse 12,000 with Balipura as the capital. He was deputising for his uncle ~~in~~ Anantapāla in his administration in the South-west and ~~then~~ thus enabled him to devote all his energy in the conquest and administration of Vengi in the North-east of the empire.

Among the later ministers who acted as governors Dandanāyaka Bammarasa and Dandanāyaka Kēśirāja were outstanding administrators.

Dandanāyaka Bammadēvarasa:

Mahāpradhāna Daṇḍanāyaka Bammadēvarasa played a vital role in the administration of the empire during the reign of Jagadēkamalla II. In A.D. 1140[64] he held the office of the Superintendent of the Royal Household (Maneveggade) and administered Banavāse 12,000 province. He appears again as the governor of Banavāsi in A.D. 1144 and A.D. 1146. In A.D. 1147[65] he held the offices of Antahpurādhyaksha, Kari-turaga Śāhani, Śrīkarana, Kannada Sandhivigrahi, Pasāyita,

Manevegge, Sēnādhipati and Adapada. During this year A.D. 1147, he was governing Banavāse nād.

Dandanāyaka Kēśirāja:

Dandanāyaka Kēśirāja was another minister of great reputation. In a stone inscription[66] dated A.D. 1147 found at Lakshmēśvar, Gadag taluk, Dharwar district, he is described as skilled in shattering the Chōla, Lāla and Gūrjara monarchs. And the record tells us that he was holding the offices of Karituraga Śāhani, Śrīkarana, Sarvādhyaksha, Hēri-lāla Sandhivigrahi, Pasāyata and Sēnādhipati. He was governing Belvola 300, Purigere 300, Halasige 12,000 and Hānugal 500.

(d) The Evolution of the Office of the Dandanāyaka:

It appears that in the beginning the Dandanāyakas were only military officers.[67] Later as Jayaswal[68] has pointed out the dandanāyakas were also civilian officers. Under the Chālukyas of Kalyāna we invariably find that the governors of provinces and even the administrators of smaller areas being designated as dandanāyakas. Hence it seems as Dr. Mahalingam[69] has shown that the term dandanāyaka "was largely used to denote only an administrative officer to whatever department he belonged."

Here are a few instances of governors, who were ~~deemed~~ danda-nāyakas, placed in charge of the administration of territorial divisions.

During the rule of Sōmēśvara II in A.D. 1075[70] Dandanāyaka Kottimayya was governing the divisions of Kisukādu

70 and Chandravarti. A stone epigraph[71] of A.D. 1115 speaks of the rule of Dandanāyaka Śrīpati over the divisions of Belvola and Purigere. In A.D. 1116[72] when Vikramāditya VI was ruling, Dandanāyaka Gōpanarasa administered the province of Banavāsi 12,000. When Sōmēśvara III was ruling in A.D. 1138,[73] Dandanāyaka Mahādēvarasa was administering Belvola and Purigere divisions. In A.D. 1142[74] Dandanāyaka Chiyamarasa was governing Sindavādi 1,000.

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Section 3:

The Feudatories and their Relation with the Imperial Power

The feudatories constituted a different category from that of the imperial officers who functioned as governors of provinces. The difference lay in the fact that these imperial officers held their positions only as long as they enjoyed the pleasure of the sovereign and they could be got rid off by the monarch the moment he felt so. But this was not the case with the feudatories. They were hereditary royal families though ~~small~~ inferior in size and strength. Besides, some of they had matrimonial relations with the suzerain. Hence these feudatories who functioned as governors are to be treated separately as a class by themselves.

The Feudatories:

A considerable portion of the Chālukya territory was being administered by the feudatory chieftains who had accepted their suzerainty. There were great feudatories who ruled over extensive areas and minor feudatories who administered smaller divisions. Thus we find the Śilāhāras of Southern Konkan administering the area around the present Ratnāgiri district in Mahārāshtra. The Śilāhāras of Northern Konkan ruled in the neighbourhood of ~~Kolhapur~~ Thana. The Śilāhāras of Karād

governed the Karahāṭa province which comprised the Southern part of the modern Satara district of Mahārāshtra and the extreme north of the Belgaum district in Mysore state. The Rattas were the hereditary governors of Kundi 3,000 province. The Kadambas of Hāngal administered the area comprising the Southern part of Dharwar district, while another branch of the Kadambas ruled over the area around Goa and the North Kanara district in Mysore State ~~and a small strip of land extended above the Western Ghats~~. The Sindas of Yalburga administered the territory which is now represented by the eastern part of the Bijapur and Dharwar districts, the - - northern part of the Bellary district and a substantial portion of the former Nizam dominion.

The Pāṇḍyas of Uchchangi administered the Nolambavādi province corresponding to the present day Chitradurga district in Mysore State. The Hoysalas ruled over a large territory which extended over the greater portions of the modern Hassan and Kadur districts in Mysore State. The Sindas of Kurugōdu held charge of a large part of the modern Bellary district. The Guttas were the chiefs of Guttavolalu, a small tract now occupied by the Haveri and Ranebennur taluks of the Dharwar district. The Sindas of Belagavartti ruled the territory round their capital corresponding to the modern Honnali taluk of the Shimoga district and also a small tract of Ranebennur taluk in the Dharwar district. The Sēnavaras held the western part of the area now included in Kadur district in the Mysore State. The Sāntaras governed the Sāntalige province now represented by the Tirthahalli taluk and its neighbouring parts.

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The feudatories were permitted by the imperial power not only to administer their respective territories as subordinate chieftains but also to use their own emblems and royal insignia. Further in recognition of the distinguished services rendered by the feudatories the emperor granted titles and honoured them generously. In a record found at Banavāsi it is stated that Chattuga, a Kadamba chieftain, acquired the title "Guardian of the camp" (Katakada gōvan) of his suzerain Jayasimha II when he drove into fight the Mālavas.[75] In A.D. 1112 Vikramāditya VI who was greatly pleased with the valour shown by his feudatory chief Bommaya in a battle, conferred on him several titles of honour and presented him with a palanquin, an umbrella and an escort of fifty cavalries and 1,000 foot-soldiers.[76]

A proper control over these feudatories, whose number was sufficiently large, did really demand much tact and diplomacy on the part of the emperor. We learn from their political history that the Chālukyas were generally successful in firmly maintaining their hold over the feudatories although some of them like Hoysala Vishnuvardhana whose territories lay on the borders had to be constantly watched.

Their Relationship with the Suzerain:

Numerous records of these feudatories clearly indicate their subordinate position to the monarch. Usually the terms like tatpāda padmōpajīvi and mahāmandalēśvara occurring in almost all inscriptions generally denoted their subservience to the monarch. It is to be noted that sometimes, this was

only an outer garb to cover their designs to overthrow the suzerain. The Kalachuris, for example, continued to append the title mahāmandalēśvara to their praśasti even when they usurped the Chālukya throne.

Guardians of the Empire:

The feudatories rendered meritorious services to their suzerain and thus generally acted as the guardians of the empire. They bore arms and led legions against external enemies of their overlord. Thus, we come across in epigraphs descriptive accounts of battles fought by these feudatories on behalf of their imperial monarch. An excellent instance of the Kākatīyas may be cited here.

The Kākatīyas:

The Kākatīyas came into notice first in the reign of Somesvara I whom they helped in his campaigns. But they rose to prominence as a potent political force a century later. Prōla I took part in the wars of Sōmēśvara I against Konkana and Chakrakūta and in other minor engagements which finally made him the master of the territory around Warangal. The Kāzipet inscription[77] of A.D. 1090 states that in recognition of his services and of his merit as a general victorious in many battles Trailōkyamalla bestowed the Anumakonda vishaya on him in perpetuity. The same inscription states that Prōla's son Bēta was a lion to the elephant the Malava and the Chōla. This is a clear reference to Sōmēśvara's wars against the Paramāras and the Chōlas. That Beta took part in the Chālukya expedition which threatened Kāñchīpuram is

clear from other records which describe the achievements of Barma, the Kākatīya general of the period. According to an inscription[78] from Pillalamarri, Barma is said to have uprooted the tree of the Chōla king's honour by breaking the gates of Kāñchī after a hard fight. Another record from Palampet refers to the same incident in more poetic terms and says that Brahma - for that is the real name - brought the bride of victory over Kāñchīpura face to face with the Kākatīvallabha after drawing aside as it were the curtain, viz., the doors of the city, at the very moment when his musical instruments sounded a peal of melody.[79] The use of the word Kākatīvallabha suggests the happy relations between the Chālukya emperor and his Kākatīya feudatory.

The Extent of Their Authority:

Regarding the authority of the feudatories we may examine the views expressed by some scholars.[80] George M. Moraes says thus: "They (i.e. Kadambas, the feudatories of the Chālukyas of Kalyāna), exercised supreme authority in their respective kingdoms and even possessed the right of waging war with each other. The latter privilege rendered them almost equal in status to the independent sovereign." The fact that the feudatories at times waged wars mutually does not, however, mean that the paramount sovereign was a dumb witness. Such wars were many times fought by a loyal feudatory of the king to put down the recalcitrant chief or chieftains. Thus, for instance, during the reign of Jayasimha II when Yādava Bhillama declared independence, Bijjarasa, another

subordinate of the king, assisted the latter in subduing Bhillama. Once when the Hoysala and the Goa Kadamba chief rose in revolt against Vikramāditya VI, the latter took prompt measures to subdue the rebellious feudatories.[81] However, Hoysala Vishnuvardhana persisted in his attempts to become free and at one time invaded Uchchangi and the Belvola territory.[82] Then Vikramāditya VI entrusted the task of crushing him to Āchugi, a Sinda chieftain, who prevailed upon the Hoysala Mahāmandalēśvara.[83] These instances clearly show that up to the end of Vikramāditya VI's reign whenever the feudatories disobeyed the imperial authority they were put down with an iron hand. Hence it cannot be said that when the sovereign was strong "the feudatories had the right to wage war." It is also far from ~~the~~ the truth to consider them always as "almost equal in status to independent sovereigns." These feudatories never enjoyed any ~~sovereignty~~ power beyond the rights of an internal administrator and there were many checks over their internal ~~sovereignty~~ authority too.

Besides using force to keep the feudatories under check the sovereign expressed his supremacy by appointing his ministers and officers to collect revenues in the territories governed by the feudatories. Thus we see in A.D. 1102 during the reign of Vikramāditya VI Dandanāyaka - - Bhīvanayya was in charge of the aṛchupannāya revenue of the entire Seven-and-a-Half Lakh country.[84] In A.D. 1104 Mahāpradhāna Dandanāyaka Anantapālarasa held the charge of collection of the pannāya tax of the Seven-

and-a-Half Lakh country.[85] He had many other means of exercising control over them. As already discussed above, the king placed princes, ministers and generals in charge of the territories of many of these feudatories. Such - - appointments helped the paramount sovereign to keep an eye on the feudatories and to curb their attempts at revolt.

Their Matrimonial Relationship with their Sugerain:

The policy of matrimonial alliances generally resorted to by the imperial power of the period was also a means of controlling the feudatory chiefs and converting them into powerful allies. Thus, we notice Akkādēvī, the daughter of Irivabedanga Satyāśraya was given in marriage to Mayūravarma, the Kadamba chieftain; Mailaladēvī, the daughter of Vikramāditya VI, was married to Jayakēśi II, the Goa Kadamba chieftain. The Chālukyas also married the daughters of their feudatories. To take one example, Vikramāditya VI married Mailala Mahādēvī, a Śilāhāra princess.

But much depended upon the capability of the king. A weak ruler could not only fail to keep the feudatories under check but lose his dominion as well. A glaring example of this is the usurpation of power by the Kalachuri chief, Bijjala, who ousted Taila III and declared himself the king.

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Section 4

Emoluments, Transfers, Promotions and Titles:

Emoluments

Inscriptions of this period throw much light on the mode of payment to the officers of the state. Dr. Mahalingam says: "The usual method of remuneration of the officials of the government was the grant or assignment of a particular territorial unit, the income from which was to be enjoyed by them as their jīvita (maintenance). In such cases all the income of the government from a particular area was transferred to such officers. But when probably the remuneration of a particular man was not so much as would necessitate the transfer of all the income to the government from a particular place, only certain sources of income, which would meet the remuneration of the officials were granted to them. But, in all such cases, it was only the share of the government that was assigned to the officers, and not the proprietorship of the soil, which, in the occupied areas, belonged either to the individual or the community, unless bought over by the government."[86]

The terms like bīlavritti, bīlānuvritti, kutumbitti, anugajīvita and others that we come across in the records indicate such grants to officers. In fact, besides officers, even princes, queens, were given such assignments for their maintenance. The Bannigōl epigraph[87] of Sōmēśvara I states that Kētaladēvī, the queen, was governing the agrahāra

in Kardikal 300

Bammigōla as kutumbitti (family maintenance) ~~which was situated in Kardikal 300 division~~. This agrahāra was something like a personal fief of the queen. The Hirehadgali inscription[88] of the same ruler refers to his son Vikramāditya Ganga Permādi governing Gangavādi 96,000, Banevāse 12,000 and Nolambavādi 32,000 divisions as Kumāravritti (prince's maintenance). The Hombal inscription[89] says that Sōmēśvara II was governing Belvola and Purigere divisions as bilānuvritti. According to the lexcon vritti means livelihood, maintenance, means of subsistence.[90] And it is clear from the aforesaid examples that the queen and the princes were administering those areas as vritti. In the case of the queen it was kutumbitti. This term may be the same as kutumbavritti, and it is quite certain that the income -- derived from the agrahāra went to the queen for maintenance of her kutumba, i.e. family. Similarly, the Hottūr inscription states that Mahāmandalēśvara Jēmarasa was administering the villages of Pottiyūr, Elavatti and other villages as kutumbavritti, while his son Mahāsāmanta Jōgiyarasa was administering the village Pottiyūr as kumāravritti. According to the Talgunda inscription,[91] Bhīmarasa, the feudatory of Taila II was governing Banavāsi and other areas and also agrahāras of Savasi and Gudigere as an anuga vritti (brother's maintenance) The record is damaged but from what is extant it appears that while he was in charge of the administration of major divisions, the agrahārasSavasi and Gudigere were something like a personal fief of this chief.

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Transfers:

There is clear evidence to show that during this period the provincial heads appointed by the king were transferred from one division to another. Although reasons for such transfers cannot be laid down definitely it may be said that the Chālukyas might have taken into account the capability and efficiency of the persons for making such transfers. Further, it is proper to assume that such transfers were prompted by the need for not allowing these chiefs to develop vested interests in any one place and thus constitute a menace to the central authority. This can be illustrated by considering the governors who ruled one after another over certain divisions.

Let us first take some of the governors who administered the Banavāsi division.[91-A] Chattayya, a Kadamba, was its governor under the Rāshtrakūtas. When they were replaced by Taila II he continued to be its governor under the Chālukyas as will be clear from the following inscriptions. Two epigraphs[92] from Bennūr belonging to the period of the Rāshtrakūta ruler Kakkala mention Chattayya who is stated to have been governing Banavāsi as early as A.D. 972. Another record[93] dated A.D. 968(?) mentions a certain Chattigadēva as ruling perhaps the same area. These two persons may be identical with Chattayya of the Kadamba family who was a subordinate of Taila II. There are five records[94] of this Chief ranging from A.D. 979(?) to A.D. 993 mentioning him as the governor of the Banavāsi division. But he

he does not appear to have ruled the area continuously throughout this period. Thus, we find that there was a break in his governorship in A.D. 984, for, from a record[95] dated September-October A.D. 984 we find Chattayya governing Banavāsi while in November-December of the same year Śōbhanarasa is seen ruling the same division.[96] Perhaps between these two months, for some or the other reason, the administration of the Banavāsi division was made over to Śōbhanarasa. Once again in A.D. 991, November 4,[97] Śōbhanarasa was administering Banavāsi besides Eradarunūru while in A.D. 993[98] Chattayya was back at Banavāsi. He was succeeded by Bhīmarasa.

Instead of taking the different provinces, if we consider the careers of individual governors, we will find the same result, viz. transfers of governors from place to place. A stone inscription[99] found at Āland (Gulbarga district) and dated A.D. 1082 states that during the reign of Vikramāditya VI Yuvarāja Mallikārjuna was governing Ālandē 1,000 division. But in A.D. 1095[100] we find him administering Tardavādi 1000 province, which means that he was transferred at some date between A.D. 1092 and A.D. 1095 from Ālandē to Tardavādi, where he continued to administer for some years between A.D. 1095 and A.D. 1116.

During the rule of Vikramāditya VI in A.D. 1110[101] Priya Daṇḍanāyaka Anantapāla was governing the Banavāsi division. In A.D. 1118-19[102] we find him administering

Vengi 14,000. In A.D. 1121[103] he figures again as the governor of Banavāsi 12,000 division. And once again we see him in A.D. 1126[104] administering the Vengi mandala. Regarding Dandanāyaka Anantapāla being placed over Vengi it may be observed that the conquest of that territory which was the long cherished desire of Vikramāditya VI had at last been realised when it was annexed during the last years of his rule. Hence it was in the fitness of things that the monarch entrusted the administration of that province to his most trusted officer Dandanāyaka Anantapāla who was capable of administering the province most vigilantly. This also establishes the prevalence of the practice in those days, which is followed even now of making the military conquerer its first administrator.

Promotions:

The Chālukyas gave due recognition to the merit in their officers and suitably rewarded them by promoting them to offices of higher rank. This acted as a great fillip to the officers who were always ready to render devoted service to their masters. This can be seen best in the career of Dandanāyaka Ravidēva[105] who has been noticed earlier. He was appointed as Lāta Sandhivigrahi (Minister for Peace and War for Lāta) by Sōmēśvara I. Subsequently under Sōmēśvara II we find him holding the office not only of Sēnādhipati but also of Hērisandhivigrahi. Years later, in A.D. Vikramāditya VI bestowed on Ravidēva all the insignia of royalty. ~~Thus, Ravidēva had the unique honour of having served three successive monarchs like "a mirror~~

~~in thear hands.~~" (~~Kaygannadiy~~ ~~ādam~~). Yet another outstanding example is that of Dandanāyaka Bammanayya. In A.D. 1140[106] during the reign of Jagadēkamalla II, Dandanāyaka Bammadēva II held the office of Maneverggade (Superintendent of Royal Household). He rose to great eminence and became a very important official of the kingdom by A.D. 1147. In this year (A.D. 1147)[107] he held many offices like those of Antahpurādhyaksha (Superintendent of the Female Apartment), Karituragapattasāhani (Officer in charge of Elephant and Cavalry Corps), Pattalakarana (Officer in charge of Accounts), Hērisandhivigrahi for Kannada (Senior Minister for Peace and War for Kannada dēśa), Pasāyita (Master of Robes), Sēnādhipati (Chief of the Army), Adapada (Bearer of the Betel Bag) besides Manerverggade (Superintendent of the Royal Household).

Titles:

As an incentive to greater efforts, the system of conferring titles on military commanders, civil administrators and men ~~of~~ who distinguished themselves in their service was very common. We come across innumerable titles of this kind. A few of them may be noted.

The provincial chief Śōbhanarasa had such titles as Neramodeganda (fighter in the front), giridurggamalla (the wrestler of mountain strongholds), Kataka prākāra[108] (the campus rampart) and Konkanabhayanakaram[109] (Terror to the Konkana region). Mahāmandalēśvara Mallarasa is called in the epigraphs[110] as Dravila mamdalika sirahakhandanam -- (slayer of the heads of Dravilas) and Gurjjara dirāpattam

(caused the Gurjara king to run helter skelter). Mahā-mandalēśvara Bijjarasa had many titles which speak of his distinction in various battles: He was Pattarali pralaya kālam (to Pattarali the final deluge), Bhillama disāpattam (displacer of Bhillama), Palaha kōta gharattaṁ (to Paluhakota a grindstone), Bamtuga mada bhanjanam (breaker of the pride of Bantuga), Jayāmgana manorarañjanam (pleasure to the lady Victory), Chattugamadēbha pañchānanasa . . . (a lion to the rutting elephant Chattuga), bedarane-ide-kittura didiramta-raṁtu lida vīra bhaṭāgragani bija gamge hum Toraharamāri yemba pesardudu (Goddess of Death to Torahara without fear plucked out the Bedars by the root and obtained the name Torahamāri).[111] These military titles served not only to commemorate the important military events; they also provide information for an account of ~~about~~. The conquests of the generals.

The provincial chiefs were given the titles of endearment which clearly indicate the pleasing relationship that existed between the chiefs and their overlord. In A.D. 997 Bhīmarasa, the governor of Banavāsi 12,000 was called -- Tailapanamkakara (Champion of Tailapa).[112] In A.D. 1047 Chāvuṇḍa Rāyarasa, a Kadaṁba chieftain, is hailed as -- Āhavamalla-dēvana Hanuvaṁ ⌊ Hanuvam (perhaps Hanuman) of Āhavamalla),[113] Mahāmandalēśvara Mallarasa, the chief of Sindavādi division was called Śrīmatribhuvana-malladēvara kattidalugu (sword in the hand of king Tribhuvanamalla).[114] Dandanāyaka Anantapāla ~~who was one of the most distinguished generals~~ had the title Ayyana-singa (lion of his lord).[115]

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Section 5:

The Relation between the Central Government and the Provincial Government

Having dealt with the different types of the administrators of the province we now propose to deal with the relation between the central government and the provincial government in certain spheres of administration about which alone material is available.

(a) Religious Matters

There is a controversy[116] among historians as to whether the king was the owner of the land or not. It is not proposed to enter into the controversy here. What is intended is to explain the practice as it existed then. The chief officers of the crown were kept informed of gifts including those of land made by the provincial governors. This practice is clearly indicated in the Vālipattana plates of the Śilāhāra Rattarāja wherein he announces the gift he made in A.D. 1010[117] (December 24), ... to the Chief Officers of the crown. All such gifts were made either to temples or to religious leaders.

In religious affairs the central government issued mandates to the governors indicating the lines on which the latter must p-roceed. The Chōla king Koparakēsari Rājēndradēva, deserting the religious policy of his own race, set upon the province of Belvola and burnt down many a Jain temple. In A.D. 1071 Sōmēśvara II gave a

mandate to Mahāmandalēśvara Lakshmaṇa who was governing Belvola and Purigere provinces at this time to promote the welfare of the Jain doctrine[118] and repair the damage done to it during the course of the Chōḷa invasion. The Mahāmandalēśvara carried out the instructions.

The king made religious endowments at the request of the provincial governor and those endowments were taken care of by the latter. In A.D. 1070[119] Dandanāyaka Udayāditya was administering the Banavāse nād. On his petition -- Sōmēśvara II granted for the decorations of god Anantakōti-bhuvanēśvara for the great illuminations, vessels, clothes, great ceremonies and ornamental buildings, the villages Kereshalli and Pundagrāma and directed the Thousand/Mahājanas of the locality and Udayāditya to look after them. Dandanāyaka Barmmadēva was protecting Banavāse 12,000, Sāntalige 1,000 and the eighteen agrahāras in A.D. 1077.[120] On his petition the king granted the village Manevane in Jiddulige 70 for the services of god in Chalukya-Ganga-Permānadi jinālaya which Dandanāyaka Barmma-Dēva had built in the royal city of Balligāve.[121]

(b) Social Affairs:

Sometimes the king along with the provincial governor made grants for certain social purposes. Thus, for instance, in A.D. 980[122] when king Taila II was ruling, Mahāsāmanta Sōbhanarasa governed Belvola 300 and Purigere 300. In his time there flourished Chaturvēdibhatta and Chāmuṇḍa Bhatta

who were Vedic scholars. The last mentioned person, Chāmundabhatta, was also called Gunanidhi. The king along with his subordinate Mahāsāmanta Śōbhanarasa made a gift of the village Kāranaguripati as an agrahāra to the Vedic scholar Gunanidhi.[122]

FOOT-NOTES

1. The Kadamba Kula, p. 264.
2. EHD, p. 236.
3. Ibid., pp. 224, 246 and 261.
4. Ibid., p. 209.
5. Ibid., p. 303.
6. Ibid., p. 275.
7. Ibid., pp. 260-81.
8. The Rashtrakutas, pp. 173-78; also EHD, p. 280.
9. The Rashtrakutas, pp. 175-76.
10. This conclusion is derived at as a result of the discussion which has gone on from the beginning of this century about the meaning of the numerical suffixes of territorial divisions. The details of the discussion can be studied in Fleet, JRAS, 1912, P 708; Rice, Mysore and Coorg from Inscriptions; Altekar, The Rashtrakutas and their times; Pran Nath, A Study in the Economic Condition of Ancient India; G.S. Dikshit, Local Self-Government in Mediaeval Karnataka, pp 24-8
11. SII, Vol. XI(I), No. 113.
12. EI, Vol. XV, p. 78.
13. Ibid.
14. K.I., vol II, No. 12.
15. SII, Vol. IX(I), No. 270.
16. IA, Vol. I, p. 82.
17. Ibid.
18. SII, Vol. IX(I), No. 233.
19. Ibid., No. 206.
20. Ibid. No. 101; EC, Vol. XI, Dg. 12-b.

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21. EI, Vol. XXIII, p. 34.

22. Ibid., Vol. XIII, p. 322.

23. Ibid., Vol. XVI, p. 71.

24. EC, Vol. VIII, Sb. 170.

25. Ibid.

26. ARSIE 34 of 1932-33.

27. JBBRAS (OS), Vol. XXI, p. 509; EI, Vol. XIII, p. 322.

28. EI, Vol. XV, p. 82.

29. SII, Vol. XI(I), ~~BK I(I)~~, No. 84.

30. EI, Vol. XVI, pp. 54-56.

31. SII, Vol. XI(I), ~~BK I(I)~~, No. 90.

32. EI, Vol. XIII, p. 170.

33. ARSIE No. 23 of 1936-37

34. EC, Vol. XI Dg. 11.

35. EI, Vol. IV, p. 215.

36 Vik cha P 39 and also canto XIV.

38. ARSIE No. 25 of 1933-34; EI, Vol. XVI, p. 330.

37.

38. SII, Vol. XI(II), No. 124.

39. EC, Vol. VIII Sa 109.

40. SII, Vol. IX(I), No. 132.

41. EC, Vol. XI Cd. 82.

42. SII, Vol. VIII, No. 369.

43. EI, Vol. XXVIII, p. 34; SII, Vol. XI(II), No. 139; ARSIE No. 1 of 1937-38; SII, Vol. XI(II), No. 162; KI, II, No. 13 of 1940-41.

44. ARSIE, BK 66 of 1934-35; BK 2 of 1927-28; BK 196 of 1926-27.

45. SII, Vol. IX(I), No. 190; Ibid. No. 202; ARSIE No. 512 of 1915.

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46. SII, Vol. IX(I), No. 265.

47. EI, Vol. XV, p. 75.

48. Ibid.

49. SII, Vol. XI(I), No. 91.

50. ARSIE, No. 196 of 1947-48.

51. ~~Ibid.~~ ARSIE, No. 32 of 1926-27.

52. EC, Vol. VII, Sb. 170.

53. ARIE No. 165 of 1954-55.

54. SII, Vol. XI(I), No. 65.

55. Ibid., No. 64.

56. EI, Vol. XVI, p. 78.

57. Ibid., pp. 88

58. This was a title which was normally applied to the king. But it was given to the most distinguished ministers and in later times it was applied to all the members of the community to which the ruling dynasty belonged. This was ~~not~~ at any rate the practice under the Mysore Wodeyars.

59. SII, Vol. XI(I), No. 147; EC, Vol. VII, SK 311; SII, Vol. XI(II), Nos, 146 and 149.

60. EC, Vol. VII, SK 311.

61. SII, Vol. IV, No. 1091.

62. EC, Vol. VII, SK 192.

63. Ibid., ~~EC, Vol. IX,~~ SK. 137.

64. Ibid., Vol. VIII, Sb 335..

65. IA, Vol. XLVIII, p. 3.

66. EI, Vol. XVI, p. 47.

67. Corpus Inscriptionum Indicarum, III, p. 16.

68. Hindu Polity, pp. 307-8.

69. South Indian Polity, ~~1955.~~ p. 119

70. SII, Vol. XI(I), ~~BK~~, ~~EI~~), No. 109.

71. ARSIE, No. 60 of 1932-33, p. 98.

72. IA, Vol. XLVIII, p. 1.

73. ARSIE, BK, No. 70 of 1933-34, p. 128.

74. SII, Vol. IX(I), No. 240.

75. EI, Vol. XVI, p. 357.

76. ARSIE, 1925-26, p. 93.

77. HAS, No. 13, p. 26.

78. Telengana Inscriptions No. 9.

79. HAS, 3, p. 3.

80. The Kadamba Kula, p. 266.

81. JBBRAS, Vol. XI, p. 247.

82. IA, Vol. II, p. 302.

83. JBBRAS, Vol. XI, pp. 234, 244 and 260.

84. SII, Vol. XI(II), No. 150.

85. EC, Vol. VII, Sk 131.

86. SIP, pp. 135-36.

87. ARIE, for 1957-58. ~~BBG~~, ~~Nedre 66~~. NO 342

88. SII, Vol. IX(I), No. 118.

89. Ibid. No. 84.

90. Kittel's Dictionary, p. 1246.

91. EI, Vol. XVI, p. 81.

91-A. See also Summaries of Inscriptions, PP 3-4

92. EC, Vol. VIII, Sb. 454 and 455.

93. Ibid., Sb. 465.

94. ARSIE, BK, Nos. 84, 85, 27, 87, 90, 91, 92 of 1939-40; ARIE for 1947-48, No. 204.

95. ARSIE, Bk No. 86 of 1939-40.

96. ARIE of 1950-51, No. 59, App. B.

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97. Studies in Epigraphy, p. 9, no. 23.

98. Ibid., No. 21.

99. EI, Vol. XXVIII, p. 34.

100. SII, Vol. XI(II), No. 139.

101. EC, Vol. VII, Sk. 149.

102. SII, Vol. IX(I), No. 196.

103. ARSIE, No. 20 of 1933-34.

104. SII, Vol. IX(I) No. 212.

105. EI, Vol. XII, p. 274; SII, Vol. XI(I), No. 158.

106. EC, Vol. VIII, Sb. 335..

107. Ibid., VII, Sk. 267.

108. EI, Vol. IV, p. 208.

109. SII, Vol. XI(I), No. 47.

110. Ibid. Vol. VIII, No. 374.

111. EC, Vol. VIII, Sa. 109.

112. IA, Vol. XXX, p. 265.

113. EC, Vol. VII, Sk. 151.

114. SII, Vol. VIII, No. 374.

115. Ibid., Vol. C XI(II), No. 149.

116. Dharmasastra, Vol. III, pp. 189, 196, 495-96.

117. Indian Historical Quarterly, Vol. IV, p. 213.

118. EI, Vol. XV,

119. EC, Vol. VIII, Sb. 276.

120. Ibid., Vol. VII, Sk. 124.

121. These examples may sustain the point of view that the king was the owner of all the land.

122. SII, Vol. XI(I), No. 45..

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Chapter VI

THE LOCAL GOVERNMENT

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CHAPTER VI

The Local Government

Section 1

The Village

Dr. T.V.Mahalingam rightly observes that "the foundation of any stable administration must necessarily be the village not only on account of its great antiquity but also on account of the fact that people in it are known to one another and have interests which converge on well recognized objects."[1] The village was the smallest unit of administration. It was administered by the village assembly headed by the gāvunda. A group of villages formed a nādu for purposes of administration. There were towns, inhabited by merchants and businessmen, which were administered by the town-assembly called Nagara-Samūha. These local bodies were autonomous.

In the present study of the local government our main aim is to describe the part played by the officers of the government and not the self-governing bodies whose activities have been discussed in several other works.[1-a]

The village was usually ~~under~~ the responsibility ~~control~~ of the heads of the families inhabiting it.[2] The gāvunda and the assembly shared the responsibility of maintaining the well-being of the village. ~~The gāvunda was the village headman.~~ He was the pivot round which the entire administrative machinery of the

village revolved. It is evident, from the records of this period that the office of the gāvunda was bestowed either by the people of the village, or the nādagāvunda, or the king's officer, or the king himself, upon a person who distinguished himself by rendering public service, particularly in the - - village or villages over which he was appointed. In A.D. 1180 Bammagāvunda obtained the gāvundike of Sembolar by the favour of Amarēśvaradēva in the presence of prominent men and guilds.[3] During the rule of Jagadēkamalla I in A.D. 1026 Kundamarasa was administering the province of Banavāsi 12,000. At this time Baysarayya got the office of the gāvunda of Karbbūru from Senevallarasa who was the Nādagāvunda of Basavūra 140.[4] In A.D. 1085 Mahāmandalēśvara Tribhuvanamalla Ganga Permādidēva presented to perggade Nokayya a gāvundavritti (headman's inam lands) of eight villages.[5] In A.D. 1081 Dandanāyeka Kambayya gave the gāvundagodage (headman's lands) to Honnagāvunda who had built two tanks there in the name of his parents.[6] The king gave this office of the gāvunda to an individual of his choice.[7]

Further, it may be noted that these gāvundas were men of distinguished qualities. The three gāvundas, Parama-gāvunda, Śaṅkara-gāvunda and Udayamarasa of the village Beṭṭūru were said to be foremost in all good qualities (akhila gunāgranigalu) and earnest in performing works of merit (dharmakāryyamam nere mādalkāgrahigal). Barma-gāvunda was skilled in all arts and Śankaragāvunda had obtained much fame (urbī sannuta kīrti).[8]

It is interesting to note that some villages had more than one gāvunda. A Ratta inscription[9] states that Sugandhavarti had twelve headmen. We further learn from the same record that the village of Elavore and the agrahāra of Hasudi were each headed by the same number of gāvundas viz., twelve.[10] It is recorded that the local administration of Sūndi was looked after by six gāvundas and eight settis. Sometimes we find these gāvundas administering different parts of the same village. Thus in the place called Linga (Lingasugur in Raichur district) there were separate headmen for its eastern and western parts.[11] An epigraph from Kardikal speaks of the Samūha, three ūrodeyas and the settis of two puras who were associated with the transaction of the gift there.[12] This might be due to the large extent of the place which necessitated the appointment of more than one odeya (gāvunda) of the kind to cope up with the greater amount of work.

The term Ṗrabhu which also means chief or head is met with in epigraphs. The precise significance of the two terms - Ūrodeya and Ṗrabhu is not clear. But they appear to be synonymous terms. This becomes clear from the description of the Ūrodeyas in a record[13] which is prefaced by a reference to them as prabhus.

The rent-free land of gāvundagodage constituted the mainstay of the gāvunda. An inscription from Kotavamachige refers to his sources of income viz., a rent-free land, a house site, dues from sales and performance of rites like sacrifices, upanayanas and marriages and the fees paid on

the occasions of festivals like Bādube, Kārapunnime, and Dīpalige.[14] Voluntary contributions were made to the gāvunda for his services towards his fellowmen.[15]

As the chief executive, the gāvunda shared all the responsibilities of the village assembly.[16] There are many instances of the gāvundas, either individually or along with other bodies helping in the construction and maintenance of tanks, aravattiges or water-sheds, guest-houses, gateways and other public works.

We have seen above that the distinguished officers of the central and provincial government were honoured with rewards, titles and the like for the meritorious services rendered by them. A similar practice was followed even with regard to the officers of the local government like the gāvundas. Further, it is interesting to note that these officials received honours not only from the king but also from the members of the royal family and the governors of provinces. During the reign of Jagadēkamalla Jayasinghadēva in A.D. 1032, Mārasinga was the gāvunda of Bēhūr in Edvatta 70 of Banavāsi 12,000. He obtained the name of Jagadēkamalla gāvunda and all royal emblems from the king.[17] In A.D. 1067 (January 3), when Sōmēśvara I was ruling, Mahāmandalēśvara Jōyimadēva was governing Banavāsi 12,000 and Pānumgal 500. In this year Kēśava gāvunda held the office of the gāvunda of Pottiyūr. He received from Hariga, the chief of the Kadamba family, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace, drums, conches, parasols of many peacocks and feathers and a white parasol. Chālukya Ganga Permādi

(Prince Vikramāditya VI) was pleased with him and said that he (Kēsava-gāvunda) was to him like a son and gave him the name Chālukya-Ganga-Permādi. Prince Vikramāditya VI gave the royal emblems of the Gangas and the Chālukyas to Kēsi gāvunda, viz., the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warrior's drums, a parasol of peacock feathers.[18] In A.D. 1101 under Tribhuvana-malla Poysala Dēva, Chinna-gāvunda the son of Poysala-gāvunda, had acquired the privilege of having the music of the -- pañchamahāśabda.[19]

In addition to the gāvunda, who was an officer trusted by both the government and the people, there appears to have been a government officer probably of ~~the~~ equal status in some villages. In A.D. 974 in the village Kadkeri (Bijapur district) there was a village administrator (Adhikāri) in addition to the headman.[20]

In the village there was the accountant called sēnabōva or kulakarni.[21] The sēnabōva of the village seems to have been appointed by the village assembly. The post was always hereditary. The Sōmēśvara Śataka of about A.D. 1200, emphasises the fact that the sēnabōva was both the servant of the community in the village as well as of the government. Further, it is said that he was to be loyal to the government and at the same time win the affection of the people. He must be impartial and straight like the balance which does not lean to any one side. He should expose enemies whether they were outsiders or his own fellowmen.[22] In addition, there was the the watchman of the village.[23]

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Section 2

The Agrahāras

In the lexicon[24] the term agrahāra is defined as a village assigned to Brāhmanas for their maintenance. Thus, the agrahāra was a grant of the village given by the king or his officers to an individual or individuals who became its inhabitants. Taila II gave Manigavalli (Managoli, Bijapur District) to Īśvaraghalisāsa as an agrahāra which he divided among 500 Brāhmanas including himself. He and his descendants became the headmen (ūrodeyas) of that village.[25] In A.D. 1012 Dandanāyaka Kēśavayya who was administering the two Six-hundreds, after seeking permission from the king, made Ummachige in Narayangal 12, into an agrahāra, and granted it to Mannara Śrīdharabhaṭṭa of Rōṇa. The latter entrusted the village to the 104 Mahājanas. Śrīdharabhatta and his descendants were to be the headmen (mahāprabhus) of this agrahāra.[26]

The ūrodeya in an agrahāra was the executive head corresponding to the gāvunda in the village. It is noticed that in a number of cases the head of the agrahāra was a nominee of government. He divided the lands of the village among other Brāhmaṇas.[27] These Brāhmanas constituted the self-governing body called the Mahājanas of the agrahāra.[28] The remuneration of the ūrodeya consisted chiefly of income from lands and house sites that were granted to him.[29]

The Mahājanas of the agrahāra were men of great qualities. Inscriptions[30] generally describe them as practising

self-control, well-versed in the Vedas and devoted to meditation, silence, prayer and religious vows. Some of them were ~~skilled~~ learned in philosophic systems like Mīmāmsa, Lōkayata, Baudha, Sānkhya, Vaiśēshika and other śāstras and āgamas. They were also the performers of agnistōma and all other sacrifices.

The number of the Mahājanas varied from agrahāra to agrahāra as is evidenced by epigraphs. The agrahāra of Bālguli had fifty Mahājanas.[31] There were two hundred -- Mahājanas at Maladālur agrahāra.[32] The agrahāra of Kukkanūr had one thousand Mahājanas.[33]

The assembly of the Mahājanas could be summoned by an officer or by a governor. In A.D. 1053 Kadamba Mahāmandalēśvara Harikēsarin sent a summoner (Bali) to the three hundred Mahajanas of the agrahāra Nīrili, ~~convening~~ and ~~them~~ made over the house tax to them for the expenses of the tank known as -- Piriyakere.[34] In A.D. 1054 Dāsimayya, the manneya of the Kisugundi agrahāra summoned the fifty Mahājanas led by the Ūrodeya and made a grant of fifteen gadyānas.[35] The Mahājanas met on their own initiative also. Perhaps these meetings must have been routine ones. In A.D. 1075 the one thousand Mahājanas of Lokkigundi headed by their ūrodeya met and granted for god Marutēśvara the income from a tax on oil mill and an orchard.[36]

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The Mahājanas met at a prominent public place in the agrahāra. The Mahājanas of Ummachige agrahāra met in the assembly hall meant for that purpose.[37] Temples in agrahāras served as the meeting places of the Mahājanas. In A.D. 1144 the Mahājanas of Hūvinahadagile met in Kōtiśaṅkaradēva temple.[38] The Mahājanas also met in public places like schools. The Mahājanas of Kukkanūr met in a Brāhmana śāle in Kukkanūr in A.D. 1093.[39] Sometimes they met in open places also. The Mahājanas of Hosaholalu and others assembled beneath the banyan tree at the northern gate of the agrahāra.[40]

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Section 3

The Nādu:

Size of the Nādu:

A group of villages came together and formed a nādu with a view to regulate their common matters. The number of villages that a nādu comprised varied. Thus, in A.D. 985 a certain Eragāri was holding the office of nādagāvunda over a group of 500 villages.[41] During the year A.D. 1028 Kannama was the nādagāvunda of Basavūra 140.[42] In A.D. 1092 Boppadēva was holding the office of nādagāvunda of Nāgarakhanda 70.[43] Jaggayya was the nādagāvunda of Jede 12.[44]

Executive:

Just as every village had the ūragāvunda as its head, the nādu had a nāda-gāvunda[45] who is also called nālgāvunda in many records. ~~Nādagāvunda, as the term itself clearly indicates, was the headman of the nādu~~. Usually the nādagāvundas were chosen because of their outstanding qualities. For example, in a record[46] dated A.D. 1045 Nārgāvunda -- Chāvunda is described as yama (death) to the forces of the foes, kārya brihaspati (Brihaspati in work), vādyavidya vāchaspati (skilled in musical instruments), saranāgata vajrapanjara (diamond cage to those who sought refuge in him), vinaya vikhyāta (renowned for politeness), sujana prasanna (encouraged good men), sāhasōttunga (great -- adventurer), ēkānga vīra (excellent warrior), kadana -- prachanda (master of battles) and so on. In course of time

the office of nādagāvunda once chosen became hereditary as it was the case with the offices of the gāvunda, and the sēnabōva and ~~others~~. A record dated A.D. 918, six decades earlier to the period under study, gives us an interesting account of the office of the nādagāvunda of Nāgarakhanda 70, being continued to the widow Jakkiyabbe on the death of her husband Sattarasa Nāgārjuna. She was a Jain and ~~rejoicing in her beauty,~~ was distinguished for the skill and ability of her management. Though a woman, the record says, she protected the nād well with pride in her own courage. But on being attacked by some bodily disease, she retired in favour of her daughter and ended her life with the performance of the Jain vow of Sallēkhana (death by starvation).

The emoluments of nādagāvunda must have been similar to those of the gāvunda of the village. An undated Harlakunte inscription[48] says that nādgāvunda was given by the people of his nādu, land of the sowing capacity of half a khanduga and the right to collect aya (a fee), house tax, and tolls on merchandise. There was the accountant of the nādu called Nādasēnabōva[49] who was also known as Nādakarana.[50]

Assembly of the Nād:

The nād assembly was also known as the nādu.[51] It consisted of the gāvundas or headmen of villages who represented their respective village assemblies. About A.D. 1074[52] in Devalige 70 the nād assembly consisted of seventy gāvundas or headmen which clearly establishes this. The nād assembly

met whenever requests for the same were made by certain individuals to settle important issues. Thus, for instance, in A.D. 1129[53] Kalagāvunda assembling the prabhus of Basavūr Manigāvunda, son of Binavūra and other places in Edenād 70 showed them the canal and the tank he had built and requested the nāḍu to give land for the maintenance of the tank. Besides these special meetings the nād assembly must have met periodically to discuss the routine matters. At these meetings government officials also were present.

In the nādu there was a nādarasa who was a government officer. He was assisted by the nādgāvunda. The functions of nādarasa were ~~general~~ supervisory in character. Thus an inscription dated A.D. 1045[53-A] records certain gifts to a matha and adds that the matha was a naishthika sthāna, a place meant for celibates. Further the record says that if any of its inmates failed in practising celibacy it would be the duty of the arasa ruling the nādu, acting with the manneya and ūrōdeya to expel such persons from there and install others who would observe the vows correctly. The nādarasa and - - nālgāvunda were present when in A.D. 1058[53-B] Aychagāvunda of Posavūr made an endowment to the basadi built by him in memory of his wife Kāñchikabbe. Unfortunately ~~no~~ many details are not available regarding the duties of nādarasa.

Section 4

The Town:

The towns which were the head-quarters of the feudatory chiefs and other provincial governors were more important than the others. ~~Some of the towns were more important than others for they were the headquarters of the ruling feudatory chiefs and other provincial governors~~. The towns were given special charters by princes and high government officials. Thus we see a constitution (śāsana maryyāde)[54] being given to the town of Sūdi, a capital, by all the ministers of Akkādēvī together with the nādperggade. This statutory constitution (śāsana maryyāde) granted to the town of Sūḍi prescribed even minute details regarding the construction of shops and houses. Such houses were immune from all imposts including land rent (śiddhāya) for two years (śrāhes). After this they were to be charged with sarva-āya annually. Finally they were to pay a fixed land rent of 18 gold gadyāṇas to the department of charities.

We see in one instance that when an extension of a town was to be made it had to receive the sanction of the head of the division in which the town was situated. Thus an inscription[55] dated A.D. 1074 states that Mahāsāmanta Jayakēsiyarasa, who was the Rāshṭrakūṭaka of the Purigere 300 division, visited Permāḍi-Basadi at Purigere and made it into an extension (pura) at the request of Tribhuvanachandrapaṇḍita. Thus, we notice that when a town was established its constitution was approved by the government and when its extension took place, it had to receive a similar sanction.

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The representatives of the town inhabited by merchants and businessmen were called the nakaras and their assembly was known as Nakara-samūha.[56] Nakhara, a variant of nakara, also occurs in many records. The original term must evidently be the Sanskrit nagara and instances of the use of this expression are not lacking.

The chief executive of the town-assembly was pattana-svāmi or mayor. The number of pattanasvāmis in a place depended upon the extent of the town. There were three pattana-svāmis in Balligāve.[57] The pattanasvāmi enjoyed the confidence of the government and the people of the town. Thus, for - - instance, in a record[58] Pattanasvāmi Nokkayya of Pombuchcha is described as a dweller at the feet of king Vīra Sāntaradēva and also an ornament to the face of the citizens. The functions of pattanasvāmi were similar to those of the gāvunda of a village. He built temples, tanks and such other works of public utility,[59] Apart from the mayor, the other officials who were indispensable were the sēnabōva and talāra.[60] Mostly taxes like land-tax, house-tax and tolls and fines constituted financial resources of the town assembly. Sometimes, when a village grew into a town the old administrative arrangements were continued along with the new ones. Thus in Yalisirūr, the old okkalu, with their headmen worked with the new town assembly.[61] In Sūdi when the charter (vyavastha) was revived the Settis also functioned along with the households and their headmen.[62] Besides merchants and households, the Mahājanas of the brāhmapuri also joined the town assembly. The mathas or monasteries were also represented probably by their sthānapatis in the assembly.[63]

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Local hereditary chieftains:

We have seen above how the king's officers participated in the administration of smaller divisions like the village, the agrahāra, the nādu and the town. Besides these, there were also local hereditary chieftains who administered small territorial divisions. These offices were bestowed upon them by the royal feudatories. The chiefs of Banihatti were perhaps the most outstanding members who were subordinate to the Rattas. It is said that Rudrabhatta, a renowned poet, received eighteen villages, of which Banihatti was the chief, as a reward for his proficiency in the art of poetry from Kanna, a Ratta chieftain.[64] Thus he came to possess the proprietorship of these eighteen villages. The members of this family played an important part under the Rattas for about two centuries. For instance, Mallikārjuna, a member of this family rose to fame as a counsellor of Munichandradēva, the chief minister in the administration of Sugandhavarti 12.

Under the Rattas the Nāyakas of Nēsarige were administering the circle of six villages of which Nesarige was the chief town. There were six headmen (gāvundas) for the six villages of that circle.[65]

The chiefs of Kōlāra rendered military services to the Rattas. The headship of Kōlāra was a hereditary one. For instance, on the death of Mādirāja, Bijjavve, his elder sister assumed the headship of Kōlāra. She continued to hold the office till the day of the marriage of Gauri, the daughter of Mādirāja. This village was then presented to Mallikārjuna of Banihatti, the bridegroom of Gauri, as dowry.[66]

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Section 5:

The Relation between the Local Government and the Provincial Government

We may now consider the relation that existed between the local government and the provincial government. It is necessary to understand how these two spheres of administration supplemented and complemented each other in realising security and the welfare of the people. This relation may be studied under the following heads:

(a) Provincial governor as a source of authority of the gāvunda.

(b) The relation in religious matters.

(c) The relation with regard to public works.

(a) Provincial Governor as a source of authority of the gāvunda

The provincial governor was a source of authority of the gāvunda. As seen earlier in A.D. 1085[67] Mahāmandalēśvara Tribhuvanamalla-Ganga-Permādi presented Senior Perggade Nokkayya with the gāvunda-vritti of the eight villages, twenty horses and five hundred slaves together with the fixed rent of the villages. To note another instance, in A.D. 1103[68] (October 15) Mahāmandalēśvara Tailapa was governing the division of Pānumgallu 500. He endowed the village Gejjihalli situated in the tract of Edevolal 70 to Boppa-gāvunda of the Gejje family and named the village after his family.

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(b) The Relationship in religious matters.

In matters of religion there existed a close administrative link between the two. The provincial governor issued commands to the officers of the local government to make grants to temples. The governor along with the gāvunda and the Mahājanas made endowments to temples. The governor made gifts to temples built by the gāvundas and the Mahājanas. And grants made by provincial governors were entrusted to the care of the gāvundas and the Mahājanas.

A few instances may now be noted. In A.D. 1074[69] Dandanāyaka Udayādityadēva was administering the Sayiramumam (the thousand ?), the vaddarāvula, the perjjunka of Banavāse 12,000, and the perjjunka of Sāntaḷige 1,000 province. By his order, Dāsagāvunda of Torevardhana in the Nāgarakhanda 70 of Banavāse 12,000 made a grant of land in memory of his father Kappagāvunda and his mother Arasiyabbe gāvundi for the repairs, incence and offerings in the temple of god Gangēśvara. Further grants of land were made for the matha and for burning oil lamps there.

The gāvundas made grants in concert with others at the command of provincial governors. In A.D. 1066[70] during the reign of Sōmēśvara I, Vishnuvardhana Mahārāja Vijayādityadēva was administering the Nolambavāḍi 32,000 province. By his order Dandanāyaka Dēvapayya Perggade and the Chief Accountants Nāgatiyarasa of the Thousand Manneya, Mūkarasa of the Twelve Manneya, prabhus of the place, Mācha Gāvuṇḍa and and Mala Gāvuṇḍa made a grant for the decorations of the temple of Mūlasthāna god Mahādēva of Beṭṭūr.

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The 9 Gāvundas were invited to make endowments. Under king Vikramāditya VI in A.D. 1123[71] Gonka was administering Tēridāla 12 in Kūndi 3,000 province. He erected the Gonka jinālaya and invited the twelve headmen, with all their subjects and dependants, the Settiguttas and other Nakaras to provide for the support of the priests of the temple of Nēminātha for the worship of god and for repairs. Gonka himself gave 72 mattars of ordinary land and one mattar of garden land to the temple. The twelve headmen and 60 families of the place gave one measure out of twelve heaps of corn to the temple. The Settiguttas and other Nakaras of that place of different professions gave a share in the revenues derived from the sale of betel leaves.

The gāvundas made gifts along with the provincial governors. In A.D. 1138[72] Jayakēsi II was governing the division of Halasige 12,000. He granted a field for the worship of god Śrī Svayambhu Kalidēva. The gāvundas of the village Mandūr granted a flower garden and coins etc. for the worship of the same deity.[72]

The gāvumdas made requests to provincial governors to make gifts to temples. Thus, for instance, in A.D. 1005[73] Mahāsāmanta Sōbhanarasa was governing Halasige 12,000, Belvola 300 and Purigere 300. He made a grant of six mattar of land to Revabbe Goravi of the temple of Mūlasthāna at the request of the Eight 9 Gāvundas and Sixty tenants of Sirivūra.

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Gifts made by provincial governors were kept under the protection of the gāvundas and the Mahājanas. In A.D. 1060[74] Daṇḍanāyaka Nāgadēvayya was governing Kisukād 70, Toragere 60. His seigniors Dadigayya, Doddayya, Ajjarayya and others made over a part of their revenues to a pious foundation. And this was taken charge of by the gāvundas and the Eight settis of Sūṇḍi.

In A.D. 1069 and 1075 Daṇḍanāyaka Koṭṭimayya administered Kisukād 70 and Chandravarti. He made a gift to god Achalēśvara and it was kept under the protection of the Six gāvundas and Eight settis.[75]

Here it may also be noted that sometimes gifts made by the gāvundas were placed under the custody of a higher authority in the division. For instance, in A.D. 1121[76] (December 16) during the reign of Vikramāditya VI, Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva was governing the province of Noḷambavādi 32,000. His subordinate Mahāmaṇḍalēśvara Ghaṭṭiyarasa was ruling over Kōgaḷi 500 which was a sub-division of the province. The Brāhmaṇa Nāgavarmayya Nāyaka was the headman of the village Sōgi. He built the temple of Kēśavadēva. - - Together with his brothers Kalimayya Nāyaka and Mahādēvayya Nāyaka, he made a gift of land for the daily worship of the god there. Mahāmaṇḍalēśvara Ghaṭṭiyarasa was made the guardian of the gift.

The provincial governors made gifts to temples built by gāvundas. Thus, for example, in A.D. 1121-22[77] during the reign of Vikramāditya VI, prince Jayakarṇa was governing Kūṇḍi 3,000 province. Nidhiyama gāvunda built a shrine

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of Jina at Kondanūru. Prince Jayakarṇa made a grant to this Jaina basadi.

Sometimes gāvundas and Mahājanas made gifts with the permission of the provincial heads. In A.D. 1113[78] (December 24), Mahāmandalēśvara Permāḍiyarasa administered Māsavāḍi 140. Kaligāvunḍa, with the sanction of Mahāmandalēśvara Permāḍiyarasa made a gift of land to the Mallikārjuna temple built by Perggade Jōgi Setti at Kakkūra in Māsavāḍi nāḍu included in Kuntaladēśa. In A.D. 1125[79] the Mahājanas of Abbeyagēri made a gift of land to god Sōmēśvara after washing the feet of Mallikārjuna Pandita, with the permission of Mahāmandalēśvara Ācharasa.

Provincial governors or their officers made gifts to Mahājanas for services to be rendered in temples. In A.D. 1087[80] Sōmēśvara Bhatta Dandanāyaka governed the two six hundred province (viz., Belvola 300 and Purigere 300). His subordinate officers Perggade Śivarāja and the toll officer Dandanāyaka Īśvara along with Singabhūpati and Vatsarāja made a gift of certain taxes to Māchi Rudramayya, the Ūrodeya and the Two-hundred Mahājanas of Martyapura for the benefit of the temple of Bhōgēśvara in that village.

(c) The Relationship in Constructing Public Works

Gifts were made to Mahājanas by the officers of governors for maintenance of public works. During the reign of Vikramāditya VI in A.D. 1082 (December 25)[81] Trailōkyamalla-Vīra-Nolamba-Pallava-Permānadi Jayasinghadēva was governing Purigere 300, Belvola 300, Banavāsi 12,000 and Kundūr 1,000.

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His subordinate officer Dandanāyaka Vāmadēva made a gift of income accruing from fines on offences such as defamation, assault, etc. for the benefit of the Kadalagere tank to the Ūrodeya and the Two-hundred Mahājanas of the agrahāra -- Kuritakunte. In the year corresponding probably to A.D. 1041 (November 1),[82] during the rule of Jagadēkamalla I, Mahā-sāmanta Ereyamma of the Ratta family was administering Kundi 3,000. He made a gift of certain incomes accruing from fines etc. to the Mahājanas of Daivada Mantūru and to Ūrodeya Madhusūdanayya for digging a tank called Ratta-Samudra in that place.

The Gāvuṇḍas and Mahājanas made requests to governors to make grants for tanks and such other amenities. In A.D. 1080[83], Dandanāyaka Tambarasa was governing Sāntalige 1,000, Mandali 1,000, Jiddulige 70, Nāgarakhanda 70. He had an officer, named Lōkanāthaiya, who was a perggade over Sānta-lige 1,000. In this year the Mahājanas of Banniyūr agrahāra, situated in Sāntalige 1,000 and Lōkanāthaiya requested Dandanayaka Tambarasa to reconstruct the breached tank. He gave the income from the quit rent (siddhāya) of the village Banniyūr for two years, and got it rebuilt and named it Tambasamudra.

Mahāmandalēśvara Ācharasa administered Kisukād 70 in A.D. 1113 (March 19).[84] He had a subordinate officer, Acharāja who was a perggade of Abbeyagere in Nareyangal 12 of Belvola 300. At the request of Aycharāja, eight gāvundas and sixty families and others, Mahāmandalēśvara Ācharasa renewed the lapsed grant of land to the tank Dēvingere.

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Gifts were made by the officers of governors in concert with the Mahājanas for public utilities. In A.D. 1010 (May 1),[85] Iriva Nolambadhirāja ruled over Nolambavādi 32,000, Kengali (Kōgali ?) 500, Ballakunde 300, the Kukkanūr 30 and the five towns in Māsavādi. His subordinate officer Mahāprachandadandanāyaka Vanneyabhatta, having received land from the Prodeya, in concert with the Two-hundred (Mahājanas) of Ālūr, presented it as an endowment to Amarāchārya of Guheya Matha of Sirivūra for the benefit of his monastery.

Provincial governors made gifts for public utilities and entrusted them to the Mahājanas. Thus, for instance, in A.D. 990 (October 21)[86] during the reign of Taila II, Chattayyadēva of the Kadamba family was governing Pānungallu 500. He made a gift of all lands in Kasengere for the feeding house and entrusted it to the Mahājanas of Mandegōdi. In A.D. 1021[87] when Jayasimha II was ruling Akkādēvī was governing Kisukād 70. In memory of her elder brother - - Vikramāditya V she allotted the Perūr agrahāra as a sarvanamasya grant. And the grant thus made by her was to be preserved by the Four-hundred Mahājanas of Perūr.

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FOOT-NOTES

1. SII, p. 33.
1-a. Local Self-government in Mediaeval Karnataka, n.
2. JBBRAS, Vol. X, p. 204.
3. ARIE No. 227 of 1945-46.
4. ~~Ibid.~~ ARSIE No. 117 of 1932-33.
5. EC, Vol. VII, Sh. 10.
6. Ibid., Vol. XII, Tm. 27.
7. SII, Vol. XI(II), No. 173.
8. EC, Vol. XI, Dg. 3.
9. JBBRAS, Vol. X, p. 283.
10. Ibid., pp. 284-85.
11. Corpus, No. 16.
12. Ibid., No. 7.
13. Ibid.
14. EI, Vol. XX, pp. 67-70.
15. SII, Vol. XI(II), No. 148.
16. Ibid., Vol. XI(I), No. 50.
17. EC, Vol. VII, Sk. 20-a.
18. EI, Vol. XVI, p. 84.
19. EC, Vol. V(I), Bl. 141.
20. IA, Vol. XII, p. 271.
21. EC, Vol. VII, Sk. 279; Local Self-Government in Mediaeval Karnataka, p. 65.
22. Somesvarasataka, v. 93.
23. MAR, 1930, No. 75.
24. Kannada English Dictionary. P 16.

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25. EI, Vol. V, p. 21.

26. Ibid., Vol. XX, p. 69.

27. Ibid.

28. IA, Vol. XIII, p. 91.

29. EC, Vol. XX, p. 70.

30. Ibid., Vol. VII, Sk. 1

31. SII, Vol. IX(I), No. 59.

32. Ibid., Vol. XI(II) No. 174.

33. Ibid., Vol. IX(I), No. 162.

34. ~~EI~~ XVI ~~XI~~, Vol. ~~II~~, ~~No~~. p. ~~26~~ 66 ff

35. EI, Vol. XX, p. 69.

36. KI, Vol. II, PP. 26-27

37. EI, Vol. XX, p. 69.

38. SII, IX(I), No. 254.

39. Ibid., No. 162.

40. MAR, 1915, p. 56.

41. ARIE 50 of 1950-51.

42. EI, XVol. XV, p. 333.

43. EC, Vol. VII, Sk. 205.

44. Ibid., Vol. VIII, Sb. 477.

45. Ibid., Vol. VII, Sk. 444.

46. SII, Vol. XI(I), No. 78.

47. EC, Vol. VII, Sk. 219.

48. MAR, 1925, p. 82.

49. EC, Vol. XI, C.D. 12.

50. ARSIE BK, No. 8 of 1934-35.

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51. EC, Vol. III, My. 8.

52. Ibid., Vol. VI, Cm. 15.

53. Ibid., Vol. VIII, Sb. 359.

53-A. SII, Vol. IX (I), No 101 53-B Ibid, No. 65.

54. EI, Vol. XV, p. 80.

55. Ibid., Vol. III, p. 297.

56. Desai, Corpus, Nos. 1,5 and 8.

57. EC, Vol. VII, Sk. 94.

58. Ibid., Vol. VIII, No. 57.

59. Ibid., No. 58.

60. Ibid., Vol. VII, Sk. 106 and 146.

61. SII, Vol. XI(II), No. 158.

62. EI, Vol. XV, p. 79.

63. EC, Vol. VII, Sk. 99.

64. JBBRAS, Vol. X, p. 275.

65. Ibid., p. 255.

66. The Mahamandaleshwaras, p. 216.

67. JBBRAS, Vol. X, p. 277.

68. EC, Vol. VII, Sh. pp. 10-12.

69. Ibid., Vol. VIII, Nr. 30.

70. Ibid., Vol. XI, Dg. 11.

71. EI, Vol. XIV, p. 24.

72. ARSIE, No. 450 of 1927.

73. SII, Vol. XI(I), No. 50.

74. EI, Vol. XV, pp. 89-90.

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75. EI, Vol. XV, p. 95.

76. IMP, I, By 324; ARSIE No. 450 of 1914, p. 290.

77. JBBRAS, Vol. X, p. 291.

78. SII, Vol. XI(II), No. 165.

79. ARSIE, No. 218 of 1926-27.

80. Ibid., No. 64 of 1932-33.

81. SII, Vol. XI(II), No. 127.

82. Ibid., Vol. XI(I), No. 74.

83. MAR, 1930, pp. 240-42.

84. SII, Vol. XI(II), No. 163.

85. EI, Vol. XVI, p. 29.

86. ARIE No. 204 of 1947-48.

87. IA, Vol.XVIII, p. 275.

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E S T I M A T E

Taila II, a powerful king, re-established the Chālukya power and ~~the~~ able rulers like Sōmēśwara I and Vikramāditya VI retained and consolidated the empire they inherited. During its hey-day the - - Chālukya empire spread from modern Nagpur in the North to the areas beyond the Tuṅgabhadrā in the South. ~~Able as they were,~~ The members of this family ruled Karnāṭaka for over two centuries bestowing upon their subjects the benefits of benevolent administration.

It was a period when new dynasties like the Chōḷas in the South and the Paramāras and Gūrjaras in the North vied with one another for supremacy. The Chālukyas whose territory lay in between had to be on constant vigil and ready to drive out the enemy making inroads into their territory. The Chālukyas had to be on the offensive in their efforts to expand their empire in all directions. Hence they had to wage many wars with their neighbours. It was precisely because of the good administration of the Chālukyas that the subjects lived happily unaffected by the hardships and miseries of wars. and therefore their normal life remained undisturbed.[1] ~~The records do not speak of people taking notice of victories won by their rulers. This can be seen in the case of the battle of~~

~~Koppam of which the Chālukya records are silent, while the Chōla records of the period give exaggerated account of the battle and always take the credit of victory.~~ But only when the common man's routine was disturbed and institutions were affected did the people take cognizance of political activities that caused such dislocations. It was this peace and security which prevailed in the country that made Bilhaṇa to remark that Vikramāditya VI revived Rāmarājya and Vijñāneśvara exclaim that neither has been previously nor would there be in the future a king like Vikramāditya VI.

The Chālukyas selected able persons like Daṇḍanāyaka Anantapāla and Gōvindarasa for imperial services. These officers were promoted to higher ranks as and when they showed their merit. There was no limit to which an efficient officer could rise. We can say that careers were open to talent. ~~People of all castes participated in the administration of the realm.~~ Besides, people were associated with the administration in the villages, towns and groups of villages and towns. The government officers in charge of these units enjoyed the confidence of both the people and the government. The evolution of such offices like the village head-man may be considered as a contribution of India to public administration.

Further, we find that people in general were always ready to defend their homes and property as ~~also their country~~. The innumerable hero-stones strewn all over the Chālukya empire speak eloquently of the courage of the heroes who laid down their lives in the defence of their

neighbours, their property and the honour of their women. Inhabitants in villages, very often risked their lives in meeting such situations. Thus one can see that people then were instilled with the spirit of courage and self-reliance.

In spite of this apparent success of the Chālukya administration the practice of entrusting the administration of territories to the vanquished royal families had its own evil consequences, ~~as it was the case with many dynasties of the period.~~ These feudatory families often nursed the ambition of reviving their fallen fortunes. When the suzerain was powerful these feudatories kept quiet and even professed loyalty, but the moment he showed his weakness they took advantage of it to become independent. And it was exactly the case which happened when a weak ruler like Taila III ascended the throne. Kalachuri Bijjala who aspired for independence had slowly strengthened himself and finally ousted his overlord. The Yādavas and the Hoysalas also asserted their independence. And this served as a signal for other feudatories - big and small - to overthrow their allegiance to the Chālukyas.

1. EHD, Pts. I-VI. PP. 415-16

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ABBREVIATIONS

ARIE	Annual Reports of Indian Epigraphy
ARSIE	Annual Report of South Indian Epigraphy
BK	Bombay Karnatak
DKD	Dynasties of the Kanarese Districts
EC	Epigraphia Carnatica
EHD	Early History of the Deccan ✓
EI	Epigraphia Indica
HAS	Hyderabad Archaeological Series
IA	Indian Antiquary
IHQ	Indian Historical Quarterly
JAHRS	Journal of Andhra Historical Research Society
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society
JIH	Journal of Indian History
JRAS	Journal of the Royal Asiatic Society
KI	Karnatak Inscriptions
MAR	Mysore Archaeological Reports
QJMS	Quarterly Journal of the Mythic Society
SII	South Indian Inscriptions

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